



REPORT

OF THE

• SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
BURMA,

FOR THE YEAR 1939-40.

RANGOON

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RESOLUTION

ON THE

Report of the Superintendent, Archæological Survey, Burma
For the year 1939-40.

Extract from the Proceedings of the Government of Burma, Education Department, Education I Branch—
No. 18QW40, dated the 27th December 1940.

READ—

The Report of the Superintendent, Archæological Survey, Burma, for the year 1939-40.

RESOLVED THAT—The Report be published.

By order,

KYAW DIN,

Secretary to the Government of Burma,
Education Department.

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REPORT

OF THE

Superintendent, Archæological Survey,
Burma,

For the Year 1939-40.

SECTION I.

CONSERVATION.

The allotment for the conservation of ancient monuments for the year under report was Rs. 42,700, out of which a sum of Rs. 41,721 was expended. This expenditure may be divided under two heads as follows :—

	Rs.
I.—Special repairs ...	3,671
II.—Annual repairs ...	38,050

SPECIAL REPAIRS.

The expenditure under I—Special Repairs includes Rs. 100, being additional expenditure on account of packing and freight charges and lorry and cooly hire for two free-standing show-cases and two wall show-cases purchased in the previous year from Messrs. U Hajee Ahmed and Company, Rangoon, for the Archæological Museum in the Palace at Mandalay. The special repairs carried out consisted of four items, of which one was at Myinpagan in the Pagan Township of the Myingyan District, two at Syriam in the Hanthawaddy District and the remaining one at Myohaung in the Akyab District. They were all executed by the Public Works Department.

Myinpagan.—The item of special repairs undertaken at Myinpagan was the conservation of the remains of a brick monastery south of the Somingyi Pagoda there. The remains consist of seven small cells arranged along the inner sides of a rectangular enclosed area measuring 83' east to west and 79' north to south, with a two-storeyed chapel in the middle of the western row of cells and a lobby in the middle of the eastern row. They were declared to be a protected monument under the Ancient Monuments Preservation Act in 1938-39, and during the year under report an initial expenditure of Rs. 230 excluding departmental charges was incurred on the necessary repairs to them which consisted in renewing the defaced brick walls and their footings with Burmese brickwork in lime mortar mixed with cement, grouting the cracks on the external walls and roof of the chapel with fine mortar mixed with cement, stone powder and surkhi, edging the old patches of plaster on the walls with cement mortar and making the compound clear of weeds and vegetation.

Syriam.—The special repairs carried out at Syriam consisted of (1) Special repairs to the old Portuguese Church costing Rs. 325 and (2) Providing a corrugated iron roofing over the inscribed tomb-stone in the abovementioned church at a cost of Rs. 140, both exclusive of departmental charges. The church is the only Christian building among the protected monuments in Burma. It has been roofless and what remains of it consists of massive walls, arches and columns of brick masonry. The Public Works Department Officer concerned inspected it in 1937 and considered that the

walls needed water-proofing and the rubbish consisting of heaps of broken brick walls inside as well as around the monument should be cleared and the compound levelled. Accordingly a special repair estimate providing for these items and for the construction of a laterite step with lime mortar at the entrance to the grounds of the church and amounting to Rs. 870 exclusive of departmental charges was prepared and funded during the year under report. But when the work was put in hand it was discovered that the item for levelling the compound and removing the big heaps of broken brick walls would, if wholly carried out, entail the spreading of a large quantity of brick over the site which would make the churchyard very unsightly. It was therefore decided not to disturb the mounds of fallen brickwork outside the church which are now grass-covered, and this accounts for the expenditure being much below the estimate. The work carried out consisted in protecting the top of the walls with cement plaster, filling cement concrete in cracks, providing a laterite step and removing fallen portions of the walls from inside the church.

I inspected the church for the first time on the 30th and 31st July 1939 and found that, as the church is roofless, the tomb-stone which is placed on a brick pedestal within it was unprotected against rain and weather. In view of the fact that the stone, which is dated 1732 and which bears a bilingual inscription, has historical importance¹ and should be preserved, an estimate providing for the construction of a corrugated iron roof over it and amounting to Rs. 140 excluding departmental charges was prepared and funded in the course of the year, and the work has been carried out at the estimated cost. The stone is now secured against the injurious effects of rain and weather.

It may be mentioned that the church is close to residences and there is no fencing round it. It was therefore proposed to provide a pucca fencing round it in order to have its precincts clearly marked and also to prevent the ingress of cattle into it. The work was roughly estimated to cost about Rs. 850 excluding departmental charges, which was allotted. Subsequently, however, it was considered that a brick wall round the church would not be feasible owing to the fact that the boundaries are not level and several trees are in the way along the roadside which give shade to the road and bungalows across the road. It was also opined that the felling of these trees would detract from the appearance of the churchyard. A suggestion was therefore made for the erection of an expanded metal fence instead of a pucca enclosure. On the other hand as the cost of such a metal fence at the war-time prices would exceed the existing allotment by several hundreds of rupees and as the work was not considered very urgent it was decided to postpone it till normal times obtain. The funds that had been allotted for it was consequently transferred to other works.

Myohaung.—The item of special repairs undertaken at Myohaung was the execution of urgent repairs to the Shitthaung, the Dukkanthein, the Andaw and the Ratanabon at a cost of Rs. 2,508 excluding departmental charges. The first three monuments are temples and the last named a *stūpa*, all built of stone and of peculiar types not found in Burma. Except for the fact that at the Shitthaung Temple some repairs had been undertaken with the sum of Rs. 3,000 contributed by the people in 1920-21 and Government contributions of Rs. 5,000 in 1921-22 and Rs. 2,500 in each of the few years that followed as a result of the visit of the Superintendent, Archaeological Survey, Burma, to the locality in December 1920,² all the monuments in Arakan had been pitifully neglected in the past owing to lack of the necessary fund. For this same reason and also for the inability of the Superintendent to revisit Myohaung owing to its great distance from his headquarters at Mandalay, the Shitthaung Temple also, which is the most important of them all on account of its stone sculptures, had not received its due attention since 1928-29 when the yearly contribution made by Government towards its repairs began to be discontinued. The result was that jungles had grown on and around all the four monuments, those on the Dukkanthein, the Andaw and the Ratanabon had gone thick and developed into huge trees. This state of things having been brought to the

¹ Vide List of European Burial Grounds in Burma, 1922, page 12, Serial No. 11 under I—Pegu Division.

² Vide Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1923, page 13, paragraph 24.

notice of this Department by Mr. R. C. Flux, who was the Executive Engineer in charge of the Akyab Division, a sum of Rs. 2,000 excluding departmental charges was originally allotted for the necessary urgent repairs to the monuments, and the amount was subsequently increased in the course of the year to Rs. 2,533 also excluding departmental charges. Out of this amount a sum of Rs. 2,508 was as already stated above actually spent on the clearance of the jungles growing on and around the four monuments and structural repairs to the Shitthaung Temple. The latter consisted in painting the roof of the temple with bitumen as an experiment for stopping percolation of rain water through it which had accounted for the deterioration of stones and sculptures in the outer and inner galleries, repairing the subsidiary *stūpas* on the roof, filling the cracks in the arch over the entrance gate, closing the ventilator holes with expanded lathing and fixing an expanded metal self-closing door to the entrance of the inner gallery in order to prevent bats' infesting it. The expenditure incurred on each monument is as follows :—Shitthaung Temple : Rs. 1,904, Dukkanthein Temple : Rs. 320, Andaw Temple : Rs. 124 and Ratanabon Pagoda : Rs. 160.

ANNUAL REPAIRS.

Of the expenditure under II—Annual Repairs 65·51 per cent was incurred at Mandalay, 18·34 per cent at Pagan, 7·52 per cent at Hmawza and the remaining 8·63 per cent at the other centres of conservation works, *namely* :—Syriam, Pegu, Payathonzu, A mrapura, Kalagyaung, Ebya, Metkaya, Sagaing, Mingun, Ava and Shwebo.

Mandalay.—At Mandalay the most important monument is the Palace which includes the buildings or apartments on the raised platform in the centre of Fort Dufferin, the brick walls retaining the platform and the Palace Model Shed to the west of the Palace platform. During the year under report the iron *hti* or umbrella over the spire of the Palace which was noticed to have been loose in its socket and moving with the wind was strengthened and made firm. Many of the teak wood posts in the Theatre Hall south of the Southern Queen's Apartments which had sunk were jacked up and their brick footings as well as the *engyin* floor of the Hall were renewed. The feet of the wooden posts of the Palace Model Shed which had rotted were cut off and cement concrete footings were substituted. The west wall of brick masonry of the south wing of the Palace Museum was repaired with first class brick, the roof and beams jacked up, and the floor at the south-west corner of the room levelled. The teak shingle roofing of this wing of the Museum was also renewed. Besides the abovementioned items other measures taken were (i) renewal of teak wood carvings, 1" *engyin* flooring and glass mosaic work in other apartments of the Palace and (ii) whitewashing and earth-oiling, where these items were necessary. The above repairs were executed by the Public Works Department at an expenditure of Rs. 10,755 excluding departmental charges.

The Public Works Department also continued to maintain the lawns and flower beds in the gardens on the Palace Platform, and the cost of the maintenance amounted to Rs. 3,824 exclusive of departmental charges.

In addition to the above heads of expenditure incurred through the agency of the Public Works Department on the Palace the Archaeological Department incurred departmentally the following sums of money, *namely* :—(1) Rs. 3,464 on the maintenance of the Palace including wages of the durwans and sweepers employed on the Palace Platform, Cantonment taxes and cost of supply of kerosene oil to the night durwans, (2) Rs. 120 on the charges for conservancy services rendered in respect of a two-seated latrine provided by the Mandalay Cantonment Authority for the use of the durwans, sweepers and malis on duty on the Palace Platform and (3) Rs. 463 on the salary of the custodian of the Archaeological Museum in the Palace.

The Pyatthats on the Fort Walls come next to the Palace in importance at Mandalay. The repairs undertaken to them during the year under report consisted in renewing decayed teak wood carvings and 1" double *engyin* plank roofings of existing Pyatthats and earth-oiling all of them with red ochre. In the case of Pyatthat No. 3 its iron *hti* or umbrella had to be straightened. All these were done at an expenditure of Rs. 3,997 exclusive of departmental charges.

At the Royal Tombs glass mosaic work of King Mindon's Tomb had to be renewed. Petty repairs were made at the tombs of his queens and that of his mother-in-law. The expenditure incurred was Rs. 150 exclusive of departmental charges.

Pagan.—At Pagan which is another important centre of conservation works there has been under the control of the Public Works Department a work-charged establishment of durwans looking after the protected monuments and the Museum. Their wages during the year under report amount to Rs. 2,103 excluding departmental charges. In addition to these durwans a gang of coolies continued to be employed by that Department in repairing the approach roads to the monuments and clearing the jungles in their compounds at an expenditure of Rs. 267 exclusive of departmental charges. Among the repairs undertaken to the monuments the following may be noticed :—

The Dhamayangyi Temple underwent further repairs costing Rs. 2,197 excluding departmental charges. The work carried out consisted in repairing the first terrace on the four faces and the second and third terraces on the west face as well as the subsidiary *stupas* at the south-west and north-west corners of the first terrace of the temple with new brick-work, grouting the cracks in the intrados of the arches supporting the flamboyant ornaments on the west and south sides, uprooting the trees growing on the temple and removing the debris from the compound.

The Shwegugyi Temple was built on a raised platform of brick retained by a brick wall. Twenty-five feet of this wall on the north side which had collapsed owing to the heavy rains in 1938-39 was rebuilt. At the same time glazed earthen drainage pipes on the north and west faces of the temple were replaced by 4" x 2" channel-shaped cement concrete spouts, and all the wooden members of the building were earth-oiled. The expenditure incurred amounted to Rs. 281 exclusive of departmental charges.

The Seinnyet Ama Temple at Myinpagan has two enclosure walls. The cracks in the inner enclosure wall were grouted with cement, stone powder and surkhi. The outer enclosure walls on the north and east sides were repaired with new brick-work. The compound was kept clear of debris and levelled. The amount spent was Rs. 506-12-6 excluding departmental charges.

The Dhammayazika Pagoda at Pwasaw has an enclosure wall which is pentagonal. The sunken wall on the north-east side was rebuilt and the debris removed from the pagoda compound at an expenditure of Rs. 192-9-0 excluding departmental charges.

The Kubyaukkyi Temple at Myinpagan contains very interesting fresco-paintings, and in order to preserve these paintings the temple has been conserved. During the year under report the worn-out plaster on the north, west and south inner walls of the temple were carefully edged off with cement and stone powder at a cost of Rs. 158-12-8 exclusive of departmental charges.

Hmawza.—At Hmawza there are three protected monuments, *namely* :—The Bawbawgyi, the Bèbè and the Lemyethna. The first-named is a solid *stupa*, one of the oldest in Burma, and the remaining two are temples. These monuments are being maintained through the agency of the Public Works Department. During the year under report a sum of Rs. 2,382 excluding departmental charges was spent on their maintenance; the work carried out consisted in uprooting the vegetations growing on them all, repairing their fences, renewing the brickwork near the coping of the Bawbawgyi Pagoda and executing petty repairs to all the three monuments.

Besides those monuments there are under the charge of the Archaeological Department two sculpture sheds, one being within the compound of the Kyaukka Thein Monastery and the other near the west enclosure wall of the old Palace site. To look after them as well as the protected monuments and the excavated sites and antiquities consisting of stone sculptures unearthed in the course of the excavations conducted by this Department and left *in situ* owing to their being too bulky or heavy to be moved, a durwan is employed by the Department, whose wages during the year under report amounted to Rs. 204 at the rate of Rs. 17 per month.

Amarapura and other places.—The protected monuments at Amarapura and other places also received attention, but the repairs undertaken to them were of a minor nature and consisted mainly in uprooting vegetation found growing on them, jungle clearing in their compounds, plastering, white-washing, coal-tarring, earth-oiling and executing petty repairs. The expenditure incurred on each monument or group of monuments is shown in Appendix B to this report.

The Public Works Department continued to employ caretakers to look after the protected monuments at Sagaing, Mingun and Ava one at each locality, while at Amarapura two caretakers were employed, one by the abovementioned Department to look after the remains of Bodawpaya's Palace and the Royal Tombs and the other by the Archaeological Department to attend to the Taungthaman Kyauktawgyi Temple and the inscription shed near the Patodawgyi Pagoda.

Co-operation of the Pegu public in the Preservation of Antiquities.—When I visited the Shwegugyi Inscription shed at Payathonzu near Pegu, I found that it was in a neglected condition and the shed being an open one, pilgrims probably sought shelter here from rain and used it as a cooking place. The safety of the inscribed stones were therefore very much perturbed. When I drew the attention of the abbot of the monastery in whose compound the shed situates his suggestion was to keep the inscriptions under lock and key as he happened to be often absent from his monastery.

As I considered it an urgent affair and since I knew that I had no more funds left I enlisted the support of the Pegu public.

U Maung Maung Gyi and Daw Khin Pu, Saw-mill owners of Zaingganaing quarter, kindly came forward and improved the shed at their expense in such a way that it can now be kept locked. The expenditure incurred by them was about Rs. 200.

My wife, Daw Kyi Kyi, happened to belong to Pegu and at a cost of Rs. 250 she converted an open ordination hall known as the Nagavana *Sima* situated some four furlongs to the south of the Shwegugyi Pagoda into a safe building for housing the interesting icons of stone discovered by an aged Buddhist monk there while levelling the site of the *Sima* a few years ago.

SECTION II.

EXPLORATION AND RESEARCH.

My report under this section has a happy tale to tell. All the places visited by me possess many an object of archaeological interest and the sites dug by me yielded a considerable number of important finds.

As in the last two years Government sanctioned under the head "Excavation" this year a sum of Rs. 500 which was spent out entirely.

The season opened with a short excursion to Moulmein, Kyaukmaraw and Martaban.

Moulmein.—The late Mr. Taw Sein Ko made an official tour to Moulmein in December 1891 and a year later Sir R. C. Temple and Mr. F. O. Oertel visited the town. In the notes¹ compiled by them these three scholars made no mention of the Kyaukthanlan *stupa*, one of the principal pagodas that adorn the ridge which runs through the town of Moulmein.

The pagoda has a hoary tradition attached to it and on its platform may be seen structures of architectural interest, images of iconographical importance and inscriptions of historical and philological significance.

A hair-relic of Gautama Buddha is said to be enshrined in it and a local tradition has it that the original *stupa* dated back to 237 B.E. (875 A.D.)² when an invading Shan or Siamese army and a Peguan army came confronting each other on the east and west banks of the Salween River.

¹ Notes on an Archaeological tour through Rāmañādesa (the Talaing Country of Burma). Indian Antiquary, Vol. XXI, 1892, page 377 ff.

² Notes on antiquities in Rāmañādesa by R. C. Temple. Indian Antiquary, Vol. XXII, 1893, page 327 ff. Note on a tour in Burma in March and April 1892 by F. O. Oertel, printed by the Superintendent, Government Printing, Burma, April 1893.

³ Burma Gazetteer, Amherst District, Volume A, page 14.

We are told that the pagoda marks the spot whence the Shans fled in retreat from the Peguans. Hence the original bilingual name Kyaik-shan-lan¹ which I may say is rather odd.

From a two-faced Burmese inscription of 22 lines on the obverse and 30 lines on the reverse—a stone said to have been set up in the year 1231 B.E., i.e., 1869 A.D. and sheltered inside a small shed of brick and mortar on the platform to the east of the pagoda—it seems that this solid *stūpa* which measures now 152 feet in height and 377 feet in circumference at the base² must have gone through various vicissitudes of fate in the form of frequent repairs and reconstruction.

King Anoratha, the Burmese Monarch of Pagan, was the first person to repair it, but the pagoda fell into ruin before an umbrella was crowned on it to make it complete.

Therefore Setkya-wungyi undertook to restore it and again in due course it went into disrepair.

The pagoda as we see it to-day is the result of the final repair works done to it by Tsitke Maung Taw Lay, the founder of the lithic record, in the years 1191-92 B.E., i.e., 1829 A.D.³

Some of the buildings on the platform of the Kyaikthanlan pagoda seem to be about a hundred years old. They are temples of brick and mortar whose roofs are of timber and of peculiar design and outline. The several tiers of roof recede as they go up but are not crowned by a *sikhara*, a finial or a *htee*, features with which we are so familiar in such historical places as Pagan, Ava, Amarapura and Mandalay.

Because of this strange design I am inclined to classify these buildings as coming under one distinct type of structures which in the absence of a better nomenclature may be termed as "the Môn architecture" on which a special monograph should very early be written.

In these temples are housed several statues and statuettes of the Buddha whose facial and other features as well as the poses of hands and feet bespeak of the fact that they belong to a school of art quite different from that of Old Prome, Thatôn and Pagan.

At the north-east corner of the platform of the Kyaikthanlan pagoda is a big bronze bell whose body is 2 feet 3½ inches high, 2 feet in diameter and 6 feet 4 inches in circumference.

In the middle portion of the body of the bell and covering the whole circumference of it are four lines constituting a bilingual inscription. The first half of the writing is in Medieval Môn and the remaining half is in Pali. The document begins by giving the date in the Sasana Era on which the donor, a governor of Moulmein (ḍuñ mahlamluim) named Siṅgasūra, cast the bell at a cost of one lakh sixty thousand coins.

The Pali portion constitutes what may be considered to be the version in that language of the prayer made by the donor in the Medieval Môn language.

The concluding words of the record are again in Medieval Môn and they bear the date 889 B.E., i.e., 1527 A.D.

Kyaikmaraw.—Sixteen miles away from Moulmein by motor road is the place known as Kyaikmaraw, which is now a township in the Amherst District. The Attaran river, a very navigable waterway, is about a mile to the east of the town and as a good road runs from it to the river bank, the town can be reached by steamer also from Moulmein.

In the heart of this town there is a big religious-building of brick and mortar known as U Khemā *Wut Kyaung* in whose sanctorium are to be found several statues in assorted sizes, of the Buddha and his disciples. The most prominent of these is an image of colossal size seated European fashion on a

¹ The word Kyaik Shan Lan is a mixture of Môn and Burmese words. Kyaik is the Môn word Kyāk which means a shrine. Shan Lan constitute two Burmese words which means "The Shans fled in retreat." For the tradition to be credited with authenticity the name of the pagoda should be in pure Môn, Shan or Siamese instead of a hybrid as it is.

² These measurements are given on pages 284-85 of the British Burma Gazetteer.

³ According to the British Burma Gazetteer—the pagoda was founded in 875 A.D. by a hermit named Tha-gnya or Thee-La. It was subsequently enlarged by Pan-noo-raf, ruler of Moulmein and again circa 1538 A.D. by Wa-rie-yoo king of Martaban. When the country was ceded to the British this pagoda was in ruins but it was repaired in 1831 by Maung Taw Lay an Extra Assistant Commissioner with funds collected by public subscription. Pages 284-285. Opus Cite.

pedestal facing the entrance towards the east with hands supporting the seat on the two sides of his body, palms pressed against the pedestal in such a manner as would give the observer the idea that Buddha was about to rise.

Tradition has it that the Buddha came from India and was on his way to the Eastern country of the Shans and Siamese. The Buddha broke his journey at Kyaikmaraw for a very short time only. Hence it is that the Buddha is represented here facing east all in a hurry to take his departure.

From this it may be inferred that people of this locality would claim that Buddhism came to their land before it spread to Siam and the Shan country.

As in Moulmein the Buddha-images of Kyaikmaraw bear Siamese influence.

The building and the images enshrined in it look new since they had undergone repairs rather recently but the original *Wat* and images must be at least five or six hundred years old as may be seen from the medieval Môn documents written on two stones which were discovered in the ruins while the *Wat* was undergoing repairs and which have now been installed one on each side of the entrance to the sanctorium of the *Wat*.

The one on the left as you face the sanctorium is a granite slab with a smooth face and the other on the right is a smaller slab of the same material with a rough face. The former has 31 lines of writing and bears the date 817 B.E., i.e., 1455 A.D. The stone measures 4'10" × 2'8" × 5".

The latter has 24 lines which are partly illegible and the date on it has disappeared. The size of the stone is 3'1" × 1'1" × 4".

As the subject-matter of both of the records is probably the same, it may be surmised that one is possibly the copy of other, the shorter document being the earlier.

They speak of the dedication of an island-estate to Kyāk-mrah (the Kyaikmaraw pagoda) by Queen Shin Sawbu of Pegu in the year 1455 A.D.

Martaban.—On the west bank of the Salween river, immediately opposite to Moulmein is Martaban, a small town now reduced to a village in Paung township of the Thatôn District.

Martaban proper is between the river and the eastern slopes of a range of hills which are crowned by a white pagoda each. One of these pagodas is known as Kyaikphyinku, which is supposed to be coeval with the Kyaikthanlan pagoda of Moulmein.

A big bronze bell which bears writing in Medieval Môn on a portion of its body once adorned the platform of the Kyaikphyinku pagoda.

This bell was removed by thieves who were caught by the people of Martaban just while they were carrying their booty into a boat.

As the bell was too heavy for the local people to replace it at its original place it was installed, where it now stands, on the platform of the Myatheindan pagoda close to the river.

According to the inscription which is of 11 lines, the bell was cast on Sunday, the 1st waning of *Nadaw* in the year 855 B.E., i.e., 1493 A.D., by Lagan, Bruim, the governor of Martaban at the terrace of the Kyaikphyinku pagoda.

At the Sinbyu quarter of the same town there was discovered inside a monastic compound to the east of the Aungzigon *stūpa* an inscribed stone-slab the writing on which had almost entirely worn away. The first two lines which are faintly legible indicate that it is an 18th century Burmese document. It bears in the Burmese common Era the year 1106 which may also be read as 1186.

Pegu.—In his Annual Report for the year 1937-38 my predecessor M. Duroiselle remarks :—

"The Deputy Commissioner, Pegu, informed me that one Maung Ko Ko, a resident of the Myodwin Quarter in Pegu Town, while digging up his garden which is situated at a place popularly known as Nandawgon recently unearthed a wall of bricks (13 cubits long 5 cubits deep and a cubit and a half in breadth) somewhat resembling the remains of the "tadaing" (enclosure wall) round an ancient pagoda and that people in Pegu opined that the wall is part of the old fortification which the Burmese King Bayin Naung (1551-81) built round his palace in the 10th century B.E., i.e., 16th century A.D.

I deputed my assistant on the 23rd February 1938 to inspect the site; he reported that the course of bricks mentioned above constitute, most probably, the remains of a wall enclosing a central *stupa*, traces of which he discovered some 90 feet to the south-west of the exposed brick wall.

Nothing definite can at present be said of the site, which I propose to examine carefully and where I intend excavating if necessary during the cold season."

During the year under report I took the earliest opportunity of exploring the site and its environs very thoroughly and conducted operations in Maung Ko Ko's garden.

In this connection I must gratefully acknowledge the hearty co-operation I received from learned *sayadaws*, civil officers and prominent non-officials of the town.

What was surmised to be a central *stupa* before excavation turned out to be the plinth of a seated colossal image of Buddha in brick and mortar. From the shape of the huge brick foundation which had now been exposed by scientific digging it may be inferred that the Buddha image when entire had his face turning towards the east.

The positions of what remained of three circular pillars of brick, laid bare close to the plinth in the case of one and three or four feet away in the case of two others, at the three corners, *viz.*, north-east, north-west and south-west indicate that there was probably at the south-east corner a fourth brick pillar, circular in shape, which had now entirely disappeared.

As many rusty iron nails, broken iron rings and a small iron rod of a hanging bronze bell were discovered in the course of digging round the pillars it may be surmised that the seated colossal image when entire was sheltered under a roof of timber crowned by an iron umbrella with hanging bronze bells; the roof being supported on four circular pillars of brick and mortar.

This temple was perhaps inside a brick enclosure and was standing on a spacious platform of earth retained by a brick wall, since there was brought to light a hundred feet of a dado of panels running from east to west and 72 feet of what remains of a brick wall running north and south at a distance of 57 feet and 120 feet to the north and east respectively of the plinth. The dado of panels constitute the ruined wall on the north. When laid bare it was found to be 6 feet 6 inches high, $4\frac{1}{2}$ feet thick at the top and 6 feet thick at the bottom and to be ornamented with shallow square niches and architectural motifs of torus and scotia design at regular intervals. The condition of the eastern wall so far exposed was found to be worse. All the superstructure had disappeared. Only the bottom portion 3 feet 3 inches high supported by buttresses $3\frac{1}{4}$ feet thick and 18 feet long at two points had been revealed.

Whether there still exist portions of retaining wall on the west and south remains to be seen.

The operations at the site are not yet complete. The field work here had to be stopped for various reasons. Firstly the funds at my disposal were limited. Secondly the site happened to be a private land where excavation could be done in a manner approved of by the owner only. Thirdly as the site was closely surrounded by fields of rice crops there was no place to throw the spoils and debris which were of enormous quantity.

It pains me to discover that the area all round Maung Ko Ko's garden-land which itself, I strongly surmise, formed the southern half of Bayinnaung's last line of defence for his palace on the east of it, had long ago been converted into paddy fields.

In my opinion early steps should be taken by Government to acquire these lands so that the Burmese Palace-site of Hanthawaddy may be located, demarcated and a small local museum built on it.

The same thing should be done with the other palace-sites of ancient Burma just as they do in India with the palace-buildings of the kings of Mughal dynasty in Delhi, Agra and Lahore.

Besides the objects noticed above the site yielded also the following articles of historic interest :—

(1) A Kyaikpun (four Buddhas back to back) in soft lime stone, $11\frac{1}{2}'' \times 4\frac{1}{2}'' \times 4''$.

(2) One terracotta votive tablet, $4'' \times 2\frac{1}{2}'' \times \frac{1}{2}''$, bearing a seated figure of Buddha.

(3) One torso of seated Buddha in alabaster, $3'' \times 3'' \times 1\frac{1}{2}''$.

(4) Another seated Buddha in unknown material, light in weight and covered with black wood-oil, $3'' \times 2\frac{1}{2}''$.

(5) One head of the Buddha in bronze, the body portion had broken off and is missing, $2'' \times 1\frac{1}{2}'' \times 1\frac{1}{2}''$.

(6) One metallic coin with Hintha figure embossed on it, 1'' approximately in diameter.

(7) One small silver flower, $2'' \times 1\frac{1}{2}''$.

(8) One earthen bowl, 19'' in circumference at the mouth and 2'' deep.

(9) Nine torsos of small Buddhas in alabaster.

(10) A small enamelled earthen pot, 14'' in circumference, 5'' long.

(11) One iron rod, 2 feet long.

(12) Several small square edged and rusty iron nails of different sizes.

At the request of U Tha Din, Headmaster of the National High School, Pegu, who was anxious to show historic objects to his students and the Pegu public all these antiquities were left in his office for safe custody.

From the antiquities recovered at the site, from the size and shape of the bricks and from the oral tradition attached to the place all the buried structures referred to above, which had so far been laid bare, belong to the 16th century A.D.

While at Pegu I made an earnest appeal to all local people for their hearty co-operation in my search for antiquarian objects. My request met a quick and ready response.

U Maung Maung Gyi and Daw Khin Pu, Saw Millers of Zaingganaing Quarter, told me that they had with them a broken terracotta plaque which was recovered from a heap of broken bricks while their late father U Po Thet was repairing the Paungdaw-U Pagoda in 1925 A.D. As they attached a sentimental value to this antiquarian object which happened to be their invaluable heirloom I could but take a photograph of it. (See Plate I, Fig. a).

It measures $6'' \times 5\frac{1}{2}''$. The temptation scene of the Buddha by Māra's daughters is depicted on the plaque. Buddha is here seated cross-legged with hands in the *bhūmisparśa mudrā* on a throne provided with a highly ornamented back-slab.

The Buddha here puts on a regal dress and wears a crown which is very elaborate and ornate in design. Round his two arms and wrists are what look like armlets and wristlets. Inside the holes of his ear lobes the Buddha wears, what seem to me, ear-ornaments. There are two Māra's daughters, one on each side of him, staying close to the throne. The one on his right is only half visible as the plaque had broken off at that end. Both the ladies are in a luring pose as if to seduce the Buddha back into the layman's life.

If local tradition is to be trusted, the plaque belongs to the 15th century in which King Dhammaceti built the original Paung-daw-U Pagoda. The icon bears Cambodian and Siamese influences and the dress and ornaments are probably characteristic of the age to which the sculpture belongs.

Saya U Thet Tin of National High School, Pegu, showed me his collection of antiquities. They comprise :—

(1) A bronze statuette of a kneeling king in the act of offering food to Buddha in an open stand (ကေတု). (See Plate I, Fig. b.)

(2) A bronze statuette of a kneeling minister in the act of offering food to Buddha in a closed stand (အိန္ဒြေ). (See Plate I, Fig. c.)

These two objects were picked up by his pupils while they were playing near a ruined *stupa* in the neighbourhood of their school.

Now the buildings which constitute the Pegu National High School are standing partly on the west wall and partly on the reclaimed moat of Bayin Naung's Capital of Hanthawaddy near the old Tharrawaddy gate.

These two bronzes should belong therefore to the reign of Bayin Naung, *i.e.* the 16th century A.D.

The material, workmanship, the facial features, the pose of hands and legs, the bodily dress, the head-gears and personal ornaments—all of them—are of historical and iconographic interest.

As he treasures these bronzes very much I could get a photograph of them only. They are two inches high and $1\frac{1}{2}$ inches broad respectively.

The same gentleman brought to me metallic coins and lumps probably of an alloy of lead and tin used as currency¹ in historic Pegu.

In Fig. d. of Plate I will be seen three coins of assorted sizes. Each of them bears the figure of a brahmani duck (Hansa in Pali).

As these coins were discovered by local people here and there both inside and outside Môn and Burmese Capitals in Pegu it cannot be said with certainty as to whether these coins were Môn or Burmese.

Ralph Fitch, England's Pioneer to India and Burma who visited Pegu in 1586, mentioned in his book² that the current money of the Peguans then was a kind of brass which they called Gansa, i.e. the coin bearing the figure of a brahmani duck.

Since my discoveries at Maung Ko Ko's garden near Bayin Naung's palace-site consisted of a Hintha coin and with an eye witness in Ralph Fitch to support me I am inclined to believe that these Hintha coins belong to the 16th century—the reign of Bayin Naung and his son Nandabayin if not earlier.

One Maung Nyo a labourer working at the excavated site brought to me a very fine piece of stone sculpture with a corner of its top broken off.

He had got it from the abbot of Thawkagandamakyauung situated in the area known as Thawka garden to the east of the present Pegu Town.

The obverse face of the stone illustrates the eleven early episodes of the Buddha's life (see Plate I, Fig. e) while the reverse face depicts what looks like the Nalagiri episode of the Buddha. (See Plate II, Fig. a.)

The eleven early episodes of the Buddha are :—

(1) The Dream of Queen Māyā or the Conception of Bodhisattva. This is indicated in the picture by the figure of an elephant at the bottom, in the middle, between a pillar-like pedestal and two ladies.

(2) The Nativity scene. In the picture it will be noticed that the face of the stone is divided into three tiers. The right half of the lowest tier is occupied by two standing figures of women in tribhanga pose. The taller lady is Mahāmāyā whose right hand is holding a branch of the Sal tree in the Lumbini garden. Her left arm is placed round the neck of her sister Mahāpajapati who is standing beside Mahāmāyā by way of supporting her. Round the waist of Mahāmāyā is seen the left arm of her sister.

(3) The first seven steps.

This scene is indicated by the figure of a naked child standing on a tall pedestal to the right of Mahāmāyā. Holding the pedestal and seated with one-bended knee in devotional attitude is a female figure, perhaps a devī who came to receive the child.³

(4) The Great Renunciation.

In the same lowest tier at its top left corner will be seen the Bodhisattva cutting off with a sword his hair which he threw up and was received by Sakra in a casket.⁴

(5)—(11) The First Seven Weeks after complete enlightenment.

In the top tier, which is broken, it may be surmised, from the way the two remaining figures are disposed, that there was a third figure, a standing Buddha, which had broken off. The central seated figure represents Buddha just after his attainment of Buddhahood. In this posture under the Bo-tree Buddha is supposed to be spending his first seven days.

The missing figure probably represented the *Animisa* episode. Buddha here spends his second week standing and staring at the Tree of Wisdom with a look of awe and inspiration.

The standing figure on the right of the seated Buddha shows that Buddha is now passing his third week walking to and fro near the Bo-tree.

¹ See pages 31-2. Coins of Arakan, of Pegu and of Burma by Sir Arthur Phayre in the International Numismata Orientalia.

² See Ralph Fitch England's Pioneer to India and Burma by J. Horton Ryley, page 165.

³ According to the Nidānakathā and the sculptural Representations in the Ananda Temple, Pagan, the child was received by Mahābrahmas. See M. Duroiselle's learned article. "The stone sculptures in the Ananda Temple at Pagan." Page 76, Plate XXXII, Archaeological Survey of India Annual Report, 1927-28.

⁴ This holy hair relic was enshrined in the Chulamāni-chetiya in the Trayastimsa heaven. *Ibid.* page 89.

In the middle tier are four-seated Buddhas, one under the hood of a huge snake and the remaining three under three trefoil arches. They represent the Mucalinda, the Rājāyatana, the Ajapāla and the Ratanāghara episodes respectively.

The Nalagiri Episode :—

This is what the reverse face of the same stone seems to illustrate. Buddha is here standing on a pavement, bordered by floral designs, in a niche under an ornamented arch. He is attended by his two devoted disciples, one on each side of him. At his feet one on the right and another on the left are what one would assume to be two weather-worn elephant figures.

The sculpture is a stray one which contains no writing. It is therefore difficult to ascertain correctly the date to which this icon belongs. One cannot, however, fail to notice in all the figures on this stone that their features, their cast of countenance, their attire and their head-gear bear unmistakable stamp of Indian influence particularly of the Gupta School of Art. We may therefore tentatively assign this sculpture to belong to circa 9th-10th century A.D.

Hmawza.—In my last report mention had been made of a chance-find by a local abbot of interesting icons, which depict different episodes of the Buddha's life, at a place known as the *Shwenyaung-bin-Yo*.

This year I took the earliest opportunity of exploring the site very thoroughly. It was found to be the bund of a huge lake whose water had long ago been drained out in order to convert the bed of the lake into a cultivable land. The land looked like a formidable fortification of earth running somewhat north and south on the west of the lake.

The lake was originally known as the Mahā-nandā, the Lokananda, the Sakya and the Thagya In (fishery) respectively.

According to the Burmese chronicles it was probably near this lake on the face of a stone slab that Sakka, king of devas, posing himself as an aged brahmin, left an impression of the numeral two by way of introducing into Burma the Saka Era¹ known locally as the Kha Cha Pañca year; the people of Old Prome were hitherto using the Sāsana Era, the year of religion.

The somewhat flat appearance of the surface of the site and its immediate neighbourhood seemed to indicate at a glance that the place was not promising and therefore not worth digging.

Nevertheless I made trial trenches about two feet deep and four feet wide all along the top of the western bank of the lake from the foot of the staircase of the abbot's monastery which is now in ruins to the foot of the big banyan tree after which the site has been popularly known to the villagers as the *Shwenyaung-bin-yo*, in order to find out whether there were any traces of old remains in the form of architectural structures and antiquarian objects.

At four places the trenches revealed courses of bricks calling for serious and scientific digging.

Operations began from the southernmost point close to the ruined monastery where the remains of a square structure which looked like an enclosure of brick was brought to light.

Each side of the square measures 11 feet. Inside the enclosure all along its inner walls were square chambers whose sides measure 3 feet each.

These small apartments were later found to be 2 feet 3 inches deep and 1 foot 9 inches wide respectively. They looked like relic chambers which had probably been rifled of their contents many years ago by treasure hunters. No antiquarian objects were discovered in them though the digging went down beyond the pavement to the loose soil.

Although nothing was recovered inside these relic chambers the operations just outside the enclosure unearthed fragments of a Buddha image in bronze probably a standing one, when entire, of colossal size.

They consist of two ears whose dimensions are $4\frac{1}{2} \times 1\frac{1}{2}$ inches each and a broken hand whose palm is 4 inches broad and 10 inches long from wrist to tip of fingers. (See Plate II, fig. b.)

¹ "The Saka Era in Burma and India," pages 28-49, Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1919.

Besides these broken bronzes a few fragmentary terracotta votive tablets and a fragment of a green stone were also recovered. The green colour of the stone might have been due to its contact with the bronzes.

About 20 feet to the north of the square enclosure was the mound opened up last year by the local abbot who discovered interesting sculptures. These had been noticed in my last report.

Further diggings were conducted here in order to find out what more discoveries were in store for me.

A little over one foot below the surrounding surface there was exposed first of all a small course of bricks which later turned out to be the remains of a very small brick structure, square in design, measuring 4 feet 9 inches on each side. What looked like an opening happened to be on the west. Along the east wall inside this square structure were found two small rooms, each one foot four inches wide, spacious enough to contain the stone sculptures noticed by me in my last report. Digging down deeper for another six inches or so a brick pavement was reached. No antiquities except a small jingling bell in bronze were discovered.

About another 45 feet further north there was laid bare what looked like a ruined temple of brick, also square in design measuring 15 feet on each side. On the north face of it there was perhaps an entrance.

Inside this temple was revealed a pedestal of crumbling bricks, which had gone out of shape. The dimensions of the pedestal were found to be 6 feet from north to south, 5 feet 9 inches from east to west and 4 feet 6 inches in height.

Since the pedestal was in ruins the loose and crumbling bricks were removed one by one and one layer after another to find out what objects were lying either inside or underneath this dilapidated brick structure.

At a depth of 4 feet 6 inches there was found among the tottering bricks a piece of bronze. One foot further down there were brought to light the following antiquarian objects of iconographic interest. The list is in such order as they were discovered one after the other :—

(1) A slightly gilded stone image of the Buddha seated in the Vajrāsana on a pedestal. The image is 6 inches tall and the pedestal 2½ inches high. Both of them were carved out of the same piece of fine grained sand stone.

(2) Three terracotta votive tablets in broken condition. One of them, shown on Plate II, Fig. c, belongs to a type which had not been discovered hitherto. One face of it is bare but the other, viz. the obverse face, is divided into two parts.

In the upper part is the Buddha with a halo round his head and what look like branches of the Bo-tree overhanging him.

He is seated in the adamantine pose on a low lotus throne with his right hand pointing towards the earth citing it as his witness.

Two kneeling disciples with their hands in adoration attitude are attending on him, one on each side. At the back of each kneeling figure is a small *stupa*.

The lower part of the tablet is divided into three panels.

In the two side panels are what look like two lions, one in each. In the centre of the middle panel is what appears to be a third lion seated on his haunches. One on each side of this third lion are two guardian gods seated in their easy poses bearing a sword each in their right hands.

(3) A bronze image of Buddha seated in the bhūmisparça mudrā. Its height is 7½ inches.

(4) A lac-painted or vermilion coloured sand-stone Buddha seated cross-legged on a padmāsana with his right hand in the earth-touching attitude. Its height is 1 foot 1½ inches.

(5) Another sand-stone Buddha with a back slab in the attitude of conquering Māra. It measures 9 inches in height.

(6) Yet another but very interesting sand-stone sculpture whose dimensions are 1 foot 1½ inches in height and 8½ inches in breadth.

It depicts Buddha preaching his first sermon by way of turning the wheel of law in the deer forest to a group of five ascetics (pañcavaggiyas) at the request of Brahmāsahampati. The devas also, we are told, came to listen to the sermon. (See Plate II, Fig. d.)

In the picture it will be seen Buddha is crowned by an umbrella and is seated on a lotus flower supported by its stalk. His hands are in the dharmacakra mudrā. The Pañcavaggiyas are represented by two kneeling monks in the añjali mudrā one on each side of the Buddha.

Below the lotus seat of the Buddha are two gazelles facing each other towards the cakra (a wheel placed on a stand) in the centre. The cakra indicates that Buddha is turning the wheel of the law or preaching the Dharmacakra sutra and the two deer denote the Isipatana Migadāya, the deer-forest.

The figure under one of the kneeling monks with three heads is the four-faced Brahmā who takes the role of Sahampati to request the Buddha to preach. He together with another kneeling figure on the other side of the two deer are with hands clasped in an adoration attitude. The other kneeling figure just referred to is the Sakra, the ruler of the devas, who probably symbolises the deva world that have come to listen to the first sermon of the Buddha.

The head-dress worn by the King of gods and the way the Brahmā dressed his hair on his three heads, the fourth head being hidden from view, are probably characteristic of the age to which the sculptures belong, viz., circa 7th-8th centuries A.D. the latest.

In addition to the above antiquities there were also recovered from amongst the debris broken terracotta votive tablets of common character and a fragmentary small miniature *stupa* of green stone.

When the pavement was finally reached it was found that in between the pieces of bricks which constitute the flooring there were six small sheets of gold and two of silver as thin as paper (the size of each being ¼ inch by ½ inch) sticking to the sides of some of the bricks.

Further on to the north about 32 feet away was another course of bricks which the trial trenches had revealed. Systematic and serious operations here resulted in exposing the remains of a brick enclosure, somewhat octagonal in design, whose six sides were found to be still somewhat intact and over two feet high. Each side, except the one on the south which is 8 feet long, measures 7 feet 6 inches.

In the middle of this enclosure was laid bare a tall rectangular brick chamber with a vaulted roof of the same material. The chamber was found closed on all sides. It measures when entirely exposed on the west side, since only 5' deep of earth was removed on other side, 3½' × 3½' at the top and 4½' × 4½' at the bottom and its height is 8' 9".

Opening up this chamber on the west face it was found to be entirely filled up with soft earth which must have filtered in from top. Inside this earth and touching the brick floor of the chamber were discovered a broken pot of semi-baked clay together with what looked like decayed human bones.

From the results of the operations conducted by me as detailed above at Old Prome we can very well visualise some of the customs of the local people some hundreds of years ago say about 5th-6th to 7th-8th centuries A.D. as follows :—

(1) That the bunds of prominent lakes also constitute one of their favourite places for erecting religious edifices and enshrining Buddha images.

(2) That the people do not bury their dead but cremate them.

(3) That they construct near shrines and temples close chambers of brick with vaulted roofs to preserve the ashes of the dead in funeral urns.

(4) That they exhibit their sculptural art by making Buddha images, and depicting different episodes of Buddha's life in bronze, stone, clay and other materials.

Payathonzu.—A few miles on the south-west of Pegu to the west of the grand trunk motor road between the 3rd and 4th milestones is the Payathonzu village where in 1914 my predecessor M. Duroiselle discovered interesting 15th century sculptures and inscriptions in medieval Môn¹.

¹ Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1914, pages 10-14.

The Sun, a daily vernacular newspaper published in Rangoon, reported, in its issue of the 10th January 1940, the discovery of silver and stone statuettes of Buddha while the local people were digging at the Shwegugyi Pagoda near Pegu. An urgent letter was at once addressed to the Deputy Commissioner, Pegu, requesting him to take charge of the antiquities and stop the digging.

When I visited the site after examining the antiquarian objects at the Deputy Commissioner's Office I learned that the discovery was made by masons repairing a ruined pagoda to the north-east of the central shrine which is also in ruins in the Shwegugyi enclosure.

Most of the statuettes are broken. Only one of stone and two of silver are entire. They are of small sizes 3 to 4 inches in height. All of them except one are seated images in the vajrasana. The one which forms the exception is an interesting icon. (See Plate III, Fig. a.) It is a standing stone statue, 8 feet high, of Buddha in his meditative pose. The image is broken into three fragments which could be pieced together. The Buddha here wears a mukuta and his eyes are fixed towards a definite object, namely: the tree of Enlightenment together with his seat under it as borne out by the Vinaya Mahāvagga Commentary¹. His face consisted of two layers, the outer cover and the inner core. The former is of stucco and the latter of stone. The image was housed in a small temple facing the central shrine which is taken to be the Mahabodhi temple after the one at Bodhi-Gaya where an important mission of King Dhammaceti went in 1472 A.D. to obtain an exact description of the places sanctified by the Master's presence and of such monuments built on or near them as were still extant².

The small temple was crowned by a *stupa*. Both of them are of brick. It was while removing the crumbling bricks of this edifice that masons discovered the minor antiquities and the standing statue of stone noticed above. This structure commemorates the Second week of Buddha's enlightenment as attested by an inscribed stone in medieval Mōn discovered by me in the course of clearing the jungle and small mounds of broken bricks close to it. The ruined pagoda therefore and the antiquarian objects recovered from it, all belong to the 15th century A.D.

As U Po Kyaw, a land-owner of Pegu, was repairing this Animisa Pagoda, I approached him and talked to him of the advisability of having a store house built by him in the Shwegugyi enclosure for the purpose of housing all the objects recovered by him and others while rebuilding the old shrines there. He very much appreciated the idea which I hope will soon materialise.

About four furlongs to the south of the Shwegugyi Pagoda is the Nāgavana Sima. Here an aged Buddhist monk had discovered a few years ago a very interesting icon together with a few broken Kyaikpun models and small stone statuettes of Buddha.

The interesting icon just referred to is shown on Plate III, Fig. b. It is a piece of stone sculpture of excellent workmanship. In the picture will be seen a life-size Buddha in bold relief whose face and right hand had become much obliterated. With a halo round his head it seems he wears bangles and ear-ornaments. Standing on a small lotus platform he is attended at his right a little towards his back by an arhat and at his feet on his left is a worshipping figure on the back of what looks like an elephant.

The whole scene is depicted in a small simulating temple supported by carved pillars ornamented with animal as well as floral architectural motifs and crowned by a sikhara at the base of which are two brahmani ducks. There was writing on the reverse face of the stone but it had long become illegible. A definite date cannot therefore be assigned to this icon.

From the material of the sculpture, however, from its style and from the shape of the nimbus and also from the architectural designs and motifs incorporated in it, this icon may be said to date back to an age prior to Pagan and posterior to Old Prome period, i.e. to say circa 8th-9th century A.D.

¹ Pages 193-194 of Zambumeikswa edition. The relevant extract of the commentary being: "Pallaṅkato isakam pācīna nissīte uttara disābhāge . . . pallaṅkam bodhirukkaṇṇa animisehi akkhāhi olokayamāno sattaḥam vitināmesi. Tam thānam Animisacetiyaṁ nāma jātam."

² Page 11, Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1914.

This together with the other stone sculptures which were discovered at the same site have now been housed in the ordination hall known as the Nāgavana Sima as already mentioned in the conservation section of this report.

The West Shwenantha Pagoda.—On my way to Payathonzu from Pegu I took the opportunity of examining carefully a stone statue of standing Buddha in very bold relief in a ruined temple known as the West Shwenantha Pagoda.¹

The Buddha is six feet tall with his right hand holding something which looks like a small towel. His left hand will be seen in the protection pose. He wears a *mukuta* and unlike other Buddhas of Burma he ties round his waist a girdle of cloth the long ends of which lie hanging between his legs.

He is standing against an exquisitely ornamented back-slab, which together with the Buddha himself were carved out of the same piece of solid stone. The beaded borders, leaves and flowers and two long-tailed *makaras* constitute the ornamental motifs of the Buddha's back-slab.

Tradition has it that this Shwenantha image was brought over from Ceylon during the reign of King Dhammaceti in the 15th century A.D.

As the icon bears no inscription the age of it is uncertain. Stylistically, however, we may date back this sculpture to 11th century A.D. or a little earlier.

A Terracotta Funerary Pyatthat at Kyauktainggan.—About half way between the West Shwenantha Pagoda and Payathonzu is the Kyauktainggan Village so called because of the existence of stone pillars at the vicinity of an old tank in that locality.

In this village was a ruined *stupa* known as the Kyaikpraw Pagoda, according to the Mōn nomenclature, which has now been restored by *Sayadaw* U Kawidhaja, a Buddhist monk, with the money he collected in the form of donations from rich residents of Pegu.

While levelling the ground in the month of September 1939 for the purpose of widening the approach road to the pagoda platform, so I was told, the labourers of the *Sayadaw* came upon a terracotta *pyatthat* in which was found enshrined bone relics of a deceased revered *sayadaw* presumably, inside an urn of baked clay.

The *pyatthat* consists of five parts—

(1) The bottom part is the miniature Mount Meru which constitutes the plinth. This portion is one foot nine inches high. The figure of a big fish in relief forms the base of the plinth which has twelve sides demarcated by small pillars with flame-like tapering tops. From above the fish-figure the plinth rises in five tiers of receding sculpture-galleries of thirty-two Nāgas in their watchful poses, twenty-eight garudas in their adoration attitudes, twenty-five Kumbhandas with their spears, twenty-four yakkhas bearing their clubs and twenty gandhabbas holding their swords respectively. These figures appear in relief on small panels round the plinth.

(2) Above the plinth is the basement whose top portion had broken off. This part of the *Pyatthat* is nine inches high.

(3) The third portion is the model throne room eight inches high. It is probably a miniature Vejayanta palace of Sakka, king of devas, provided with small-scale palatial windows on four faces. Herein is enshrined the funeral urn, referred to above, which is one foot ten inches in circumference and which together with its conical cover is one foot high.

(4) Then comes the seven tiers of receding roofs constituting the fourth portion which is one foot three inches high.

(5) Lastly is the *dubikā* or finial, measuring seven and half inches in height, which crowns the *pyatthat*.

The third, fourth and fifth sections of this terracotta *pyatthat* reminds one of the Lion Throne Room of the Mandalay Palace with the golden spire over it.

¹ A short notice of it appears on pages 8-9 of Notes on an Archaeological Tour through Rāmañādesa by Taw Sein Ko. This Pagoda is still to be seen at Masinchaung in the western part of Pegu.

As it contains no writing and as no inscription was discovered along with it the terracotta *pyatthat* whose total height is over five feet cannot be definitely dated but may stylistically and tentatively be said to belong to 18th century A.D. if not earlier.

An illustrated article in Burmese written by me on this interesting find appears in the Shwepyidaw.

Thaton.—I made a short visit to Thaton in response to the invitation from U Po Ka, retired District Judge, who reported that a recently organized religious society of the town wanted to dismantle a ruined *stūpa* known as the Nandaw-u Pagoda in order to remove its relics for re-enshrinement in a new shrine which the society proposed to build with the material obtained from the same old *stūpa* at another site where it considered more suitable.

As I found out, on inspection, that the original *stūpa* which had been more than once repaired is an ancient one which perhaps formed an important land mark for the historic capital of Thaton since it probably constitutes the north-west corner *stūpa* for the old palace-area, I advised U Po Ka not to disturb this interesting structure.

While at Thaton I made a thorough inspection of the antiquities discovered and rediscovered in the year 1933-34 by U Mya, one of my predecessors, at the Kalyāni Sima and the Shwezayan Pagoda.

As the sculptures at the Thagyapaya and the inscriptions in the Shwezayan Pagoda and Kalyāni Sima compound had not been given the attention they deserve and as people here had been still lavish in the use of limewash which had spoilt many historic and art treasures of Burma I spoke to Deputy Commissioner U Khin Maung Yin about it and with him and in the company of civil and educational officers of the town I approached and made an earnest appeal to the Pagoda Trustees represented by U Po Nwe to take greater interest in the preservation of antiquities which are under their care and protection. U Po Nwe undertook to inform the other members of the Pagoda Trust and to see also that no more danger arises to all such things as are in the charge of the trustees since they constitute the ancient glory of Thaton.

Insufficient time and money did not allow me, however, to make at Thaton and its environs a thorough and extensive exploration which I will not fail to do early next year.

While camping at Thaton I made a very short tour to the Koktheinnayon Hill and the Tizaung Pagoda² at the Zokthok Village.

Koktheinnayon Hill is about eight miles to the west of Bilin,³ a town which is about 30 miles northwards from Thaton by motor road.

The approach to the hill-top is from the south. At the foot of the hill in a *zayat* I discovered a foot-print of the Buddha of the usual colossal size in stone.

At the hill-top in a brick temple are enshrined two figures of Arhats on a raised platform of masonry work. They are sleeping with their heads towards a central small *stūpa*, round which may be seen the coils of a big Naga.

The Arhat figure on the east measures 10½ feet and is labelled Sona Thera.

On the west is Uttara Thera measuring 9 feet 10 inches.

Tradition has it that they are the two Buddhist missionaries of King Asoka who came to evangelise Thaton and its environs in the third century B.C. and they passed into parinirvāṇa on that hill. Hence the name Koktheinnayon (Kusināra in Pāli) after the place of demise of the Blessed Buddha in India.

In the same temple I discovered also a female figure 10 inches in height in alabaster. She is represented as worshipping the two theras. The way she dresses her hair and puts on her attire would remind one of the royal ladies of the Mōn dynasty of the 15th century.

¹ A full description of his discoveries is given by U Mya in the pages of the Annual Reports of the Archaeological Survey of India for the years 1930-31, 1931-32, 1932-33 and 1933-34 compiled in one volume. See pages 195-204 Opus Cite, Part I.

² A short notice of it was made by the late Mr. Taw Sein Ko in the Indian Antiquary, Volume XXI, 1892, page 382 and a full description of it together with that of the sculptured wall near by known as Sindat-Myindat is given by U Mya in the Annual Report of the Archaeological Survey of India for the year 1934-35 on pages 51-54.

³ According to the late Mr. Taw Sein Ko in Opus Cite.

There was also found a second foot-print of similar size in stone in an open shed to the east of the temple.

Until I have studied the details which I will do in the course of next year I reserve my opinion regarding the date of the sculptures and foot-prints as well as of all other antiquities discovered here.

In the possession of an abbot of the neighbouring monastery whose name is U Wimala I saw an old tobacco pipe of exquisite workmanship made of brass as well as a bronze axe, known in Burmese as ခြေခံ: a relic perhaps of bronze age in Burma.

The same reverend personage had recovered a series of bronze bells in graded sizes from the ruins of a so-called Rahanda *Kyaung* not far away from Koktheinnayon temple.

At a monastery near the Tizaung Pagoda of Zokthok about six miles to the north of Bilin I met an influential Buddhist monk whose name is U Carinda. From him I learned that the Zokthok villagers who were then engaged in building covered ways to the Tizaung and Naungdawgyi pagodas were keen on opening up all the mounds round about the place for purposes of levelling the ground.

Since a hoary tradition is attached to this area for the local people believe that King Anoratha and later King Kyanzittha camped here when they came on military expeditions to invade Thaton in the 11th century A.D., I requested the *Sayadaw* not to allow the people to dig at the site as I would do it myself as early as funds and time permit.

Pagan.—With a small sum of money left over after spending on my field work at other centres already noticed above I opened a mound four feet high and 40 feet across inside the enclosure of the Mingalazedi at Pagan.

My object in doing so was to level the ground in the compound and to find out what structures and antiquities were lying buried.

The mound yielded nothing in the way of interesting finds.

Rangoon.—During my very short visit to Rangoon to see the Accountant-General in connection with the Audit Inspection in my office, I went up the platform of the Shwedagon Pagoda where I discovered two interesting inscriptions engraved on and round the body of two very big bronze bells.

The first bell was seen housed in a magnificent *tazaung* at a corner north-west of the great *stūpa*. According to the record written on it, its donor was a king of Ava (*i.e.* King Singu) who ascended the throne in 1138 B.E. (*i.e.* 1776 A.D.). It was cast on Wednesday the 11th waxing of *Tabodwe* in 1140 B.E. (1778 A.D.).

The same document would tell us that the weight of the bell is 1,555 probably viss and that its dimensions are five cubits in diameter, 7½ cubits in height, 15 cubits in circumference and ¾ cubit in thickness.

The language of the epigraph which consists of 12 lines is Pāli and Burmese.

The second bell may be seen in a brick building at another corner to the north-east of the Great Pagoda.

The body of the bell is simply full of writing which constitutes a single document in four sections.

It bears the date 1203 B.E., *i.e.* 1841, A.D., the year in which it was cast.

The weight of the bell is given as 2,594,049 tolas. Its height is 9½ cubits, diameter 5 cubits, circumference 15 cubits and its thickness is stated as more than ¾ cubit.

A fuller account of them will appear in a separate monograph which will soon be written.

Thayetmyo.—U Ba Thein, officiating Superintendent of the Combined Borstal and Senior Training School at Thayetmyo, informed me of his discovery of fifty small statuettes of Buddha in the *bhūmisparca mudrā* along with a small *stūpa*-shaped broken casket and fragments of bones, which look like human, while digging a deep pit in his school compound.

He kindly sent me for my study two of those statuettes, the broken casket and a few fragments of bones.

The bigger of the statuettes measures 2½ inches by 1½ inches, while the smaller one about an inch in height. The casket when entire was about

3 inches high. They are of metal probably an alloy of copper, zinc and lead.

As they bear no inscription and since the bigger Buddha bears the apparent stamp of the Siamese and Cambodian influences in his headdress and cast of countenance the statuettes at least may stylistically be assigned to the 15th-16th century if not earlier.

Allanmyo and its Archaeological Finds.—U Tun Kyaw, Divisional Forest Officer, Allanmyo Division, informed me that two metal bowls, probably brass, were discovered by a Deputy Ranger in Satsuwa forest in the Allanmyo Forest Division, Thayetmyo District, and at my request the bowls were sent to me for study by the Conservator of Forests with the following note on the discovery prepared by the Deputy Ranger, Maung Hla, in Burmese and translated by U Tun Kyaw, Assistant Conservator of Forests.

"Deputy Ranger Maung Hla came upon the two bowls in the bed of a small *letet* (Kandinmyint Myaung) of a big feeder (Myinthat Myaung) of the Tondaung *chaung*. The Tondaung *chaung* flows along the northern boundary of Satsuwa Reserve.

Deputy Ranger Maung Hla further stated that members of the neighbouring villages believe that the Pyūs had resided round about here in the past and remnants of their hand works could still be seen in the shape of piles of brick.

It is also said that some *ya* cutters had discovered eight or nine bowls before and had exchanged them for gram with a wandering Indian rag and boneman."

The two bowls are of different sizes and depths. The bigger one is 9½ inches in diameter and 2 inches deep. The smaller one is 8 inches in diameter and 1½ inches deep. These bowls very much resemble the one¹ discovered by me in the course of operations at Tadagale near Rangoon last year. Similar bowls were often discovered in the course of explorations at Old Prome,² the centre of Pyū civilisation.

If because of the similarity these two bowls from Allanmyo Forest Division are to be taken as contemporary to the ones discovered at Old Prome the belief current among the villages there that the Pyūs had resided round about the find-spot is not incredible and the bowls may be said to belong to Circa 6th-7th centuries A.D. if not earlier.

Sandoway.—While at Thatôn, I met U Khin Maung Yin, I.C.S., who was for a few years Deputy Commissioner at Sandoway in Arakan. There he discovered interesting ceramics and coins on which he kindly gave me the following note at my request :—

"The fragments of ceramic wares and broken glass bangles were found buried in earth about a depth ranging from a foot to two feet in the ground on the hill on which the present Deputy Commissioner, Sandoway's house situates. According to a local legend the hill was the site on which the palace of Arakanese kings stood. To this day there is a crumbling brick path, about one layer deep, running diagonally across the compound passing under the kitchen and eventually ending in the garden of District Superintendent of Police's house. The ceramic wares of red earth and glass are of the kind not commonly seen. Judging by the fragments these wares were of fairly large size though I could not discover a whole piece. At an Agricultural Exhibition held at Sandoway one man exhibited a ceramic ware, namely, a bowl which measures about a foot in diameter and about six inches high. Some silver coins were found in the *Pongyi kyaung* on the same hill as Deputy Commissioner's house. The coin in my possession bears the inscription in old Burmese letter as follows :—

၁၁၃၅
ရွှေနိသင်
စန္ဒသုမနရာဇာ။

It is said about 50 coins were found in a small pot in the earth on the bank of a rain cut water-course. A broken old Burmese pipe was also found on the hill. This was very similar to those found at Pagan."

¹ Described as brass tray on page 6, Report of the Superintendent, Archaeological Survey, Burma, for the year 1938-39.

² Two brass bowls were discovered in a paddy field in the old moat of the Pyū Capital, south-east of the Kalagangon village, Old Prome, in the year 1927-28 as photograph No. 161-3047 of this office album would attest. This discovery was unfortunately not reported on in the pages of the Annual Report for the year.

He kindly handed over to me the ceramic fragments and the broken glass bangles while he retained in his possession the Arakanese coin.

Twante.—U Wun, M.A., B.Litt., Lecturer in Burmese, University College, Rangoon, kindly sent me photographs of two silver statuettes of Buddha found in the relic chamber of a ruined pagoda at a place called Pyindaung Kyaung near Twante. The insides of the statuettes are hollow; stuffed with dry clay. The Buddhas are seated on high pedestals so that one of them together with the pedestal is 10 inches high and the other 5½ inches high. One of the pedestals is 5½ inches broad at the bottom and bears on its face the following two lines of writing in modern Môn which I have romanised and translated :—

Line 1.—Dakā Kyāk ma guin juin puin nā kuiw mi ma bau la.

Line 2.—masa 7 datow rac 1181.

Ma Gaing, the donor of the statuette gives her share of merit to her mother, father, grandfather and grandmother (etc.), the seven generations of her family. 1181 B.E., i.e. 1819 A.D.

The other pedestal is 3 inches broad at the bottom and bears on its face the following two lines of inscription :—

Line 1.—Dakā Kyāk Akyāñhakkāññu

Line 2.—gah dakā Kyāk roñ au.

Payatagā Akyāñhakkāññu is the donor of the Buddha-image.

The statuettes are in the possession of the local people who will soon enshrine them together with the other relics in the same pagoda they probably have by now repaired.

SECTION III.

EPIGRAPHY.

The year under report may be said to have reaped a rich crop in the harvest of inscriptions which Burma has afforded throughout the last half century or over. Year after year, ever since the time of the late Mr. Forchhammer, the pioneer official Archaeological Scholar of Burma, inscriptions of all kinds, namely gold, silver, copper, stone, etc., in many different languages have come to light.

In the course of this year as many as seventeen epigraphs in Burmese and sixteen more in medieval Môn were discovered and rediscovered over and above the ones already noticed in the Exploration Section of this report.

Of the seventeen Burmese records referred to above, seven were discovered at Sagaing, one at Kyaukse, three at Pagan and the remaining six at Payathonzu near Pegu.

A full list of these discovered documents in which is given their find-spots, their dimensions, their dates, etc., appears later towards the end as Appendix H to this report.

Three of the seven Sagaing inscriptions were come upon by Maung Sein, Professor Luce's Assistant of the University of Rangoon. The credit of the discovery of the other four, however, should go to Maung Tun Hlaing, the Artist of this office. He found them while going about in his home-town enjoying his Burmese new-year holidays last year.

Two of them deserve special mention. The one discovered near a brick pavement to the east of the Suddhāvāsa monastery in the Sagaing valley (စိန်ခေါင်) is interesting in that it recognises the Monhyin Era¹.

¹ The relevant extract of the epigraph is as follows :—

L. 15 မဟာဝိဟာရမည်သောကြောင်းကြိုအသိပြုအပ်ရာ၌ နှစ်သစ်လပြည့် ၅ နေ—

The Hmannan Mahayazawin says that Monhyin Mindaya also known as Monhyinthado (1427-40) introduced a short era¹ in the year 1438 A.D.

The founder of the inscription is Minkyikyawswa (မင်းကြီးငွေ) who may be identified with Minrēkyawswa (1440-3) one of the sons of Mo-nhyin Thado.

His edict would tell us that in the 4th year of the short era, *i.e.*, in 1440-41 A.D. King Kyawswa (ငွေ) on behalf of his son built a big monastery—Mahāvihāra—at a place north of Sagaing proper and dedicated to it four kinds of ecclesiastical necessities. The document concludes with the usual imprecations.

The second one was come upon, as already mentioned, by Maung Sein near an enclosure wall to the north of the European burial ground near Obo. Two dates 764 B.E. (1402 A.D.) and 770 B.E. (1408 A.D.) are recorded therein.

The interest of this inscription lies in the fact that the name Anoratha Mankri (အနာရထာမင်းကြီး) occurs in line 4 of it.

This Anoratha Mankri may be identified with Anoratha of the chronicles² where he is described as the governor of Salin under King Minkaung (1401-22 A.D.)

The Kyaukse record and two of the three Pagan Inscriptions do not provoke any interest. They simply speak of the building of a pagoda and *kyauing* by a husband and wife and of the dedication of rice-lands and slaves to them. Usual benedictions and curses come towards the end.

The third epigraph from Pagan is one broken into four fragments. It seems to record the settlement of a dispute which arose amongst the members of the Sangha in the year 768 B.E., 1406 A.D.

At Payathonzu near Pegu about a furlong to the east of the Shwegugyi enclosure is a forest of inscriptions comprising originally of thirteen stones of stupendous size which had long ago broken into two or three fragments each. They stood in a row running north and south three feet apart from each other.

Six of these stones, namely the third, the fifth, the sixth, the eighth, the tenth and the eleventh counting from the north end are covered with writing in Burmese which are mostly illegible.

From what could be read it may be said that these lithic records refer to the edifices erected by King Dhammaceti of Hamsāvati (Pegu) in the 15th century to commemorate the important events of the life of Buddha particularly those just after his attainment of supreme enlightenment and Buddhahood.

The remaining seven inscriptions are in medieval Môn, the subject matter being the same as Burmese.

When all the writing on these stones could be completely deciphered they would constitute a mine of information for scholars who are in pursuit of Buddhistic and linguistic studies.

As soon as funds are available I propose to piece them together, separate them wider apart and provide them with a proper shelter.

Jungle clearing in the Shwegugyi pagoda enclosure brought to light four lithic records in medieval Môn.

The first is the Mahābodhi inscription which was uncovered at a spot seventy-one feet to the west of the central shrine. The writing on the stone is mostly illegible. The document probably refers to the building of the central Mahābodhi shrine which has popularly been known as the Shwegugyi pagoda

¹ P. 85 Opus Cite, Vol. II. The relevant extract runs as follows :—

မိုးညှင်းမင်းတရားလည်း ခပ်သိမ်းသောသတ္တဝါအပေါင်းတို့ရမ်းသာခြင်းသို့ရောက်မည်ကိုသိလျက် ငါ့သို့သောမင်းသည် သောဘောကိုကြောက်၍ ဖြိုက်နှီးရောက်လျက်မပြုချေလော့။ ကမ္ဘာမကျေသရွေ့၌ နှိုးမော်ကွန်းဖြစ်စေတော့မည်ဟူ၍မိန့်တော်မူပြီး၍ ခြံရံကာတ်မေဇင်တတ်သောပညာရှိအပေါင်းတို့နှင့်တိုင်ပင်တော်မူ၍၊ တောင်ပလ္လမြောက်အင်းမြို့တောင်လဟာပြင်၊ ငွေစင်ဈေးရပ်၌၊ မဏ္ဍပ်ကြီးစွာဆောက်တော်မူ၍၊ မင်းမိဖုရား၊ မင်းသား၊ မင်းမြေး၊ မင်းဆွေမင်းမျိုးစသော၊ မှူးမတ်မိလိပ်တို့နှင့်တကွ၊ ထီးမြက်နတ္ထဓက်ကျင်းပလျက်၊ ရွှေငွေရတနာဆင်ခြင်းကျွန်းကျွန်းအဝတ်အစား စပါးဆန်ရေစွန့်ကြဲတော်မူ၍ အဓိမာသဟောင်းသတ္တရာစံရပ်ပြည်တွင် ခုနစ်ရာတိုးဆုံရှစ်ရာကိုပြုပြီးလျှင် နှစ်ခုတည်၍ တားတော်မူ၏။ ။

မှန်နှင်းရာဇဝင်တော်တွင် ဝါးမုက်နှာ ၀၅—၀၆။

² P. 500-503, Vol. I. Hmannan Yazawin. Harvey gives also a short note on him, *vide* P. 91 of his History of Burma.

Coming northwards from this stone by way of circumambulating the central shrine we get to a spot about ninety feet to the north of it. Here was discovered protruding from the earth an inscribed stone already referred to in the Exploration Section of this report. As previously remarked it speaks of the building of the Animisa temple.

Between this stone and the Shwegugyi pagoda and thirty-three feet away from the base of the latter is the third lithic record which has been deciphered and translated¹ by C. O. Blagden. It records the building of an ambulatory with two caityas at its two ends. The structures are now a mass of ruins.

The fourth inscribed stone was found at a spot over a hundred feet away to the west-north-west of the central shrine. This inscription records the building of the Ratanāghara *stūpa* which is standing neglected near by.

Outside the Shwegugyi enclosure over three hundred feet to the east-north-east of it, is the Ajapāla pagoda with its banyan tree inside an area surrounded by a crumbling brick wall. To the west of the pagoda in the same compound was found an inscribed stone of colossal size. It is a re-discovery; for it is the Ajapāla Inscription which has already been deciphered and translated². Under the Ajapāla fig-tree Buddha spent his fifth week shortly after his attainment of supreme enlightenment.

What has locally been known as the Rājāyatana *stūpa* which commemorates the sixth week of Buddha's complete enlightenment lies a little over two furlongs away to the south of the Shwegugyi shrine. Near the *stūpa* which is now overgrown with big trees and thick vegetation was discovered a stone, the writing on which was scarcely legible. It may be surmised that it is the Rājāyatana inscription and forms one of the series of seven along with the above five and the Mucalinda epigraph of my last report.

The next Môn document discovered by me was the one near a ruined pagoda known locally as the Shwe-khwet-mhyaw Phaya (ရွှေစင်ဈေးသုရား). It was lying in a woefully damaged condition. The lower portion remaining buried and the upper portion broken off into thirty-four fragments of several sizes. The broken pieces lying buried and scattered here and there all over the area were retrieved with difficulty and brought away to the inscription shed near Shwegugyi where the upper portion of the epigraph was restored by cementing the pieces together with the help of a local mason. The stump of the stone, however, being too heavy to carry was left *in situ*. A small shed, to protect the writing from the ravages of weather, will be built over it early next year.

This record reveals another important event in Buddha's life which is the conversion of one thousand *jātilas* (ascetics with matted hair) headed by the three Kassapa brothers, namely, Uruvela Kassapa, Nadi Kassapa and Gaya Kassapa.

A few furlongs away to the north-east of the Shwegugyi shrine is a small tract known as the Thabawsan Village (သဘော့ဝန်းရွာ) to the west of which and to the south-west of a place known locally as Bhikkhunīma Taik there was discovered another stone which contains mostly illegible writing. Since the stone is standing close to a very old pagoda known locally as the Upakasamā-gama Caitya, it may be surmised that the inscription refers to the meeting of Buddha with the aged Upaka, an Ajīvaka³.

To the west of the Karen village at Payathonzu was found another stone bearing writing which could not be read. Presumably the document refers to one of the important events in Buddha's life.

In the garden of Abdul Gafoor now owned by Mr. E. C. Tresham at the Kyauktainggan Village are four old mounds⁴. Near them was found an inscribed stone which records the restoration by King Rāmādipati and his Queen-mother of the seven sacred *stūpas* which had gone into disrepair; the original ones were erected by King Tissa and his queen Subhaddā of Hamsāvati (Pegu).

¹ See "Epigraphia Birmanica", Vol. IV, Part I, pp. 17-19, Plate III.

² See "Epigraphia Birmanica", Vol. IV, Part I, pp. 1-16, Plates I and II.

³ See "Jātaka", Vol. I, Fausboll's edition, p. 81. "Vinaya" Vol. I, "Mahāvagga", Oldenberg's edition, p. 8.

⁴ Formerly there were said to be seven, the number attested by the Inscription.

At the Htandawgyi Village (ထံသောကြီးရွာ) near Pegu was discovered another Môn record at the north-east corner on the platform of the Shwe-mòkhtaw pagoda. The inscription presumably refers to the repair works done by King Dhammaceti to the old pagoda built by the King of Thaton to enshrine the corporeal relics of the Buddha brought, so they say, by the Thera Gavampati from India soon after the Buddha's death.

Some of the above epigraphs record their dates while others are undated. Tradition has it that all the above medieval Môn inscriptions were engraved by or under the orders of King Dhammaceti. Linguistically and palaeographically also these undated lithic records belong to the 15th century A.D.

Public Co-operation in the Restoration of Ancient Written Records.—While I was camping at Payathonzu I took the opportunity of enquiring after the Kyaikpun, Yathemyo and Gaungzegyun Inscriptions which have been published by the Department in the pages of the "Epigraphia Birmanica," Volume IV, Part I; the photo-plates appear in Part II of the same volume.

Neither the members of my office staff nor the headman of the Payathonzu and Yathemyo Villages knew anything about them and their whereabouts.

I therefore conducted a search in all the localities mentioned by my predecessors in their Annual Reports.

At the lower terrace of the Kyaikpun pagoda and to the south-east of it, inside a very thick jungle, between two *zayats* I rediscovered the Kyaikpun epigraph in a lamentably neglected condition. The stone had broken into four big and six small fragments of which three small ones were missing.

The reason why all the broken pieces of stone were not found together was not far to seek.

The Kyaikpun pagoda has its annual festival to which all Pegu and its environs would come merry-making. As they cook their food at the pagoda all the stones they could lay their hands on invariably become stands for their frying pans and boiling kettle.

Fortunately, however, and with the co-operation of the abbot of the near-by monastery and his pupils I could retrieve all the missing pieces which ignorant people had grossly misused.

The Kyaikpun pagoda being looked after by the Land Records Department at Pegu I told the story of my rediscovery of the stone to the officers of the Department who readily took keen interest in this interesting find and undertook to preserve it carefully for posterity and students of philology.

Under my personal supervision the inscription has now been restored and the stone placed on a low pedestal, the expenses incurred therefor having been borne by the Land Records Department of Pegu who will soon provide a shelter from weather for the said stone.

An old man of the Yathemyo Village, who, I later learnt, is a retired headman of the place, acted as my guide when I conducted the search for the Yathemyo Inscription. Near a deep pit which presumably was dug by treasure hunters inside a spacious enclosure of broken bricks I rediscovered the epigraph. This stone also had broken into four fragments which I pieced together and propped up between cemented bricks which became a small pedestal for the inscription.

In response to my appeal the Buddhist monks and lay-elders of the locality undertook to look after and provide a bamboo shelter to the stone.

At Gaungzegyun near the Anauk Shwenantha Pagoda I rediscovered the third inscription referred to above. The stump of the stone was leaning against the wall of the temple outside it, the upper portion having long ago been broken into several fragments. A few of these fragments, I could with difficulty collect from various places mostly from underneath the *zayats* of the lower terrace. As far as possible I have now restored this inscription.

With the permission of the abbot of the Gaungzegyun monastery I have installed this inscribed stone inside an empty shed which belongs to the monastery and the pagoda.

SECTION IV.

MUSEUMS AND TREASURE TROVE.

During the year under report a stone inscription in Burmese, dated 517 B.E. (A.D. 1155) and broken in several fragments was added to the exhibits in the Museum at Pagan. It is not a newly discovered inscription but an old one published at pages 186-187 of "The Inscriptions collected in Upper Burma," Volume II, 1903. It records the dedication of lands to the "Three Gems." It was found in the fragmentary condition in the Zabwè-mhouk Pagoda at Minnanthu Village near Pagan in March 1940 and was removed to the museum, lest its fragments should get scattered and lost in course of time.

No fresh acquisitions were made for the Palace Museum at Mandalay and no additions to the collections of antiquities in the sculpture sheds at Hmawza (Old Prome) and Myohaung in Arakan.

A reference to page 2 of my last report will show that an Archæological Museum is to be opened on the Palace Platform at Mandalay. During the year under report a representative collection was made of the antiquities from Pagan, Hmawza, Payathonzu near Pegu, Kyontu near Waw and other places in Burma for exhibition in the Museum. The articles consist mainly of terracotta plaques, votive tablets and images of Buddha in stone and bronze. Their arrangement in the show-cases in the Museum was nearing completion when the year closed.

There was no occasion to take any action under the Treasure Trove Act.

SECTION V.

MISCELLANEOUS NOTES.

(a) *The Bell Inscription at Moulmein.*

In my last report I gave my preliminary study of a lithic record written in medieval Môn.

I publish below the text of another medieval Môn document, interspersed with Pali, deciphered by me together with my tentative translation of the same.

It is recorded not on stone but on a bronze bell discovered by me at Moulmein in the circumstances already described in the Exploration Section of this Report.

The writing occupies a space of 6 feet 2 inches by 5 inches on the body of the bell. It is of four lines, each being $\frac{3}{4}$ inch apart from the other. The letters are evenly shaped and sized, the "ta", "ka" and "sa" being $\frac{3}{4}$ inch in length approximately.

The interest of the document lies in the name of the town, now called Moulmein, given in medieval Môn as was known locally some five hundred years ago as well as the name of the reigning chief of the period. For the form of certain Môn words the inscription is of philological importance and since it is a bilingual¹ inscription, the same subject-matter given in two tongues, Pali and Môn, there is much linguistic value in it.

Text.

Line 1.—Kila² lok³ pi pa parinibbā⁴ bā lñim dapah⁵ coh cnām tarau gatu bā coh [bā thai kali ā tuai⁶ pdaī gatu mrikkasuiw⁷ dapah⁵ ma māk] thai sok lak makaw⁸ smim⁹ mwai mahimu siṅgasūra ma pkañ rañ tau ñun mahlamluim¹⁰ mwai kuit tarau lak kasāp⁷ salah tuai.

¹ The first two lines are entirely in medieval Môn. The third line and the first $\frac{3}{4}$ of the fourth line are in Pali. The document concludes with a few more words in Môn.

² Scribe's error for tila.

³ luik in modern Môn.

⁴ Parinibbān in Modern Môn. Pali Parinibbāna.

⁵ thapah in Modern Môn.

⁶ smim in Modern Môn.

⁷ The Pali equivalent is kahāpana.

Line 2.— ᠰᠤᠨ ᠭᠠᠨᠢᠨ ᠣ ᠨᠠ ᠠᠨᠤᠪᠬᠠᠸ ᠬᠤᠰᠤᠢᠦ ᠠᠩᠠᠢ ᠪᠷᠠᠢ
 pđai kála vassakāla utu kuiw gū tau damli ñi ḥ smin gamluin ti janok pa bwai
 dhaw kuiw pakan rañ tau ñi ḥ sat gamluin pđai rat pi kuiw sjuñ tau damli ḥ ma
 lhin tau pđai kusuiw *ma nwan tam deh*⁹ dān kuiw dah tau damli ñi.

Line 3.—**||** kāle va vassantu sādā payodā || dhammena pālentu mahirū
mahindā || sattā vasanna¹⁰ ratanattayasmim dānadipuññābhīratā bhavantu || sādā
ra[k]khanthu rājano dhammen'eva imaṃ pajam || niratā puññakammēna || jōtento
satth[u] sāsanam || ॐ || ime ca pānino sabbe.

Line 4.—sabbadā nirupadda[vā] nīccam ka [ly]āna sappā¹¹ pappontu
amatañ padam sakkaraṭ 889 khemāva smim ma pkañ rañ dui mahlamūim
ma lon ā tuai ma go' pa tāla yān ciñ [ṇā]¹² smim siṅgasūra ma pkañ rañ
mahla mluim ha mwai aa . . .

Tentative Translation of the Mon Text.

[1]—Two thousand and seventy years six months and twenty-two days after the demise of (Buddha) the Lord of the three worlds, on Friday the 7th waxing of the month of Nadaw, when the rising sign was Capricornus, a ruling chief of Moulmein named Singasura sacrificed a sum of one lakh sixty thousand kahāpanas—

[2]—and cast this bell. As a result of this act of merit may rain come down in constant showers during the vassakāla rainy season. May the rulers of earth reign righteously. May all living creatures always have reverence and faith in the three Jewels. May they take delight in good deeds such as the giving of charity, etc.

Tentative Translation of the Pali Text.

[3]—May the rain-cloud send down showers of rain at all times during the proper season. May the monarch ruling on earth look after the dwellers of the earth with righteousness. May all living creatures pin their faith in the three Gems. May they delight in deeds of merit such as charity, etc. May the reigning sovereigns permanently protect this world of living beings with righteousness. May they be pleased with acts of merit. May they see that the teaching of Buddha flourish.

[4]—Their subject-people on the other hand, may all of them be ever free from calamity ; May they at all times have best of intentions and may they attain immortal path.

Tentative Translation of the concluding Talaing Text.

Sakkaraj 889. As secure as ever¹³. After the passing away of the ruler of Moulmein there is nobody like unto Singasūra, Lord of the White Elephant.

(b) *The Bell Inscription at Martaban.*

The inscription on the bronze bell now standing on the platform of the Myatheindan pagoda at Martaban constitutes the second bell inscription in medieval Môn discovered by me in the course of the year. A brief notice of it has already been made in the Exploration Section of this report.

From my reading of the text and the tentative translation which I give below the historical and philological importance of the document may be judged.

The space occupied by writing on the body of the bell is 1 foot 2 inches by 1 foot 8 inches. The inscription which consists of 11 lines is bordered by two lines one on each side. Each line of writing is $\frac{3}{4}$ inch apart from the other. The sizes and shapes of letters are not even ; the biggest letter such as "ka", etc., is one inch long.

⁸ The modern has wwa.

⁹ The Modern Môn would have: 'imnum ta de'.

¹⁰ Scribe's error for pasannā.
¹¹ Scribe's error for pasannā.

¹² Scribe's error for kalyāna saṅkappā.

¹³ This is what the Pāli

This is what the Pali word "khemāva" seems to mean.

Text.

Line 1.—Sakkara¹ 855 gitu mrikkasruiw² mwai cawek
Line 2.—Sāsana brapen hūrā tñai aduit [7] caḍon la
Line 3.—k mih dah punnātittih³ ṽ ḍik tala ñah tala cin
Line 4.—batān ṽ smiñ mwai mahimu smiñ Lagan Bruim pḍai kāla
Line 5.—Smiñ gāh⁴ ma dmān thān ma-tñā wa⁵ ṽ smiñ gāh ma
Line 6.—achañ akhrañ kuiw saḡāñ sadau gamluin⁶ ṽ smiñ gāh
Line 7.—ptit drahat tuai ṽ acā mwai mahimu mahābidyā
Line 8.—sirīsuddha-bidyā kwāmku⁴ twah⁵ [ga] nah kalo ñā⁶
Line 9.—gamluin pḍai tamijon⁷ kyak mahimu plañ plu⁸ wwā⁹
Line 10.—tnāñ smik [pa] jnow mat kusuiw tuai ma son law¹⁰ ga.
Line 11.—ṽ hñiñ¹¹ wwā⁹ ṽ

Tentative Translation.

[1]—In the year of Burmese Common Era 885 (*i.e.*, 1493 A.D.) on the first waning day of Nadaw [2] when the moon was full from the religious and astrological point of view¹² on Sunday when the sun has cast seven paces of its shadow¹³ [3] and when the rising sign was Aries and the tithi¹⁴ was full, (I), the slave of the Lord of White Elephant¹⁵ [4] a Governor of Martaban, Lagan Bruim by name, [5] while staying here, at Muttama (now known as Martaban) [6] in consultation with his army of brave warriors [7] and putting forth his zealous effort (in the presence of) a teacher named Mahabidya [8] sirsuddha bidya together with his band of pupils and group of relatives [9] at the terrace¹⁶ of the pagoda known as Plāñ Plū [10—11] cast and deposit this bell with a view to gaining merit.

SECTION VI—DEPARTMENTAL ROUTINE NOTES.

ANCIENT MONUMENTS PRESERVATION ACT AND LISTING OF MONUMENTS.

There was no occasion during the year to take any action under the Ancient Monuments Preservation Act (VII of 1904), and no addition was made to the list of protected monuments in Burma.

PUBLICATIONS ISSUED OR UNDER COMPILATION.

During the year under report the following publication was issued, namely : Report of the Superintendent, Archæological Survey, Burma, for the year 1938-39. (*Vide* Appendix D to this Report.)

The materials for the next volume of the *Epigraphia Birmanica*, namely : Volume V in two parts, referred to in the above-mentioned Report for the year 1938-39 have been received from M. Chas. Duroiselle, my immediate predecessor. They constitute his transcription and translation of the inscription in Talaing and Burmese incised on the bell dedicated by Hanthawaddy Sinbyushin to the Shwezigon Pagoda at Nyaung-u in 919 Sakkaraj (A.D. 1557). The materials when printed will not occupy many pages and are not considered sufficient to form a part of Volume V by themselves. Their publication, therefore, is deferred until I have some more matter ready.

¹ Scribe's error for Sakkarāt.

² Modern Môn has Mrekka-suiw.

³ Modern Môn has gah.

⁵ Modern Môn has komku.

6 Modern Môn has kwah.

Modern Môn has ta iuin.

⁸ Modern Môn has *Plaṇ pū*.

⁰ Modern Môn has wwā.

10 Modern Môn has law.

11 Modern Môn has *ganiñ*.
13 The text has *sānāñ*.

¹² The text has *sāsana brapēn hūrā* which literally translated will be—"religion, full, astrology", *hūrā* is "from Pāli *ahoratti* and Sanskrit—*ahorātram* which means literally day and night and secondarily "astrology"

* *Cadon*—Haswell and Halliday do not give this word in their dictionaries. It means ၀၀: in Burmese and pacing in English.

¹⁴ A lunation or synodical month is divided into thirty *tithis*.

• P. 14, Indian Chronology by L. D. S. Pillai.)

15. Probably refers to Baññah Rām, son of Dhammaceti, King of Hamsavati (Pegu)

¹⁰ Literally means "at the foot of"

PHOTOGRAPHS.

Ninety-one photographs were taken (*vide* Appendix F to this Report). They represented principally images of Buddha in stone and brick and plaster, inscribed stone slabs and bells, stone reliefs with scenes from the Buddha's life, terracotta votive tablets, inscription sheds, a *stupa* (Ordination Hall), bronze figures of a king and a minister, pagodas and pagoda-mounds and other objects found in the course of the Superintendent's tour of exploration at Moulmein and Kyaikmaraw, Amherst District, Martaban, Thatôn District, and Payathonzu and Pegu, Pegu District; antiquities mostly stone and bronze images of Buddha in damaged condition, terracotta votive tablets and an earthen pot and bowl discovered in excavation at Pegu and Hmawza (Old Prome); a many-tiered structure in baked clay, 5 feet in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village near Pegu; two ancient brass bowls from Allamyo and statuettes of Buddha and a small stupa-shaped relic casket all made of an alloy of copper, zinc and lead and fragments of bones from Thayetmyo in the Thayetmyo District; and silver statuettes of Buddha, two being inscribed each with a two-line inscription in modern Môn, from Twante, Hanthawaddy District.

DRAWINGS.

Twenty-six drawings were prepared (*vide* Appendix E to this Report). They related to the excavations at Pegu and Hmawza (Old Prome); the inscribed bells found at Pegu, Nyaung-u, Moulmein, and Martaban; a many-tiered structure in baked clay, 5 feet in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village near Pegu; stone images of Buddha found at Masinchaung and Payathonzu near Pegu; and a terracotta plaque and two bronze figures of a king and a minister found at Pegu.

PERSONNEL.

There were no changes in the personnel during the year under Report.

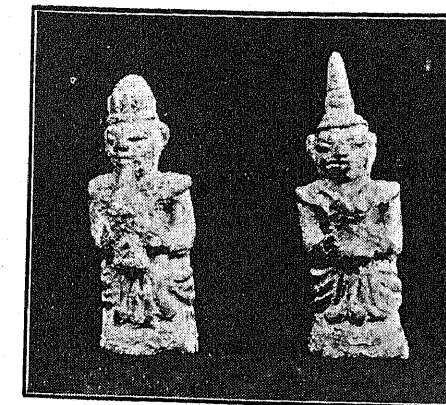
LU PE WIN,

Superintendent, Archaeological Survey,
Burma, Mandalay.

MANDALAY, the 10th September 1940.



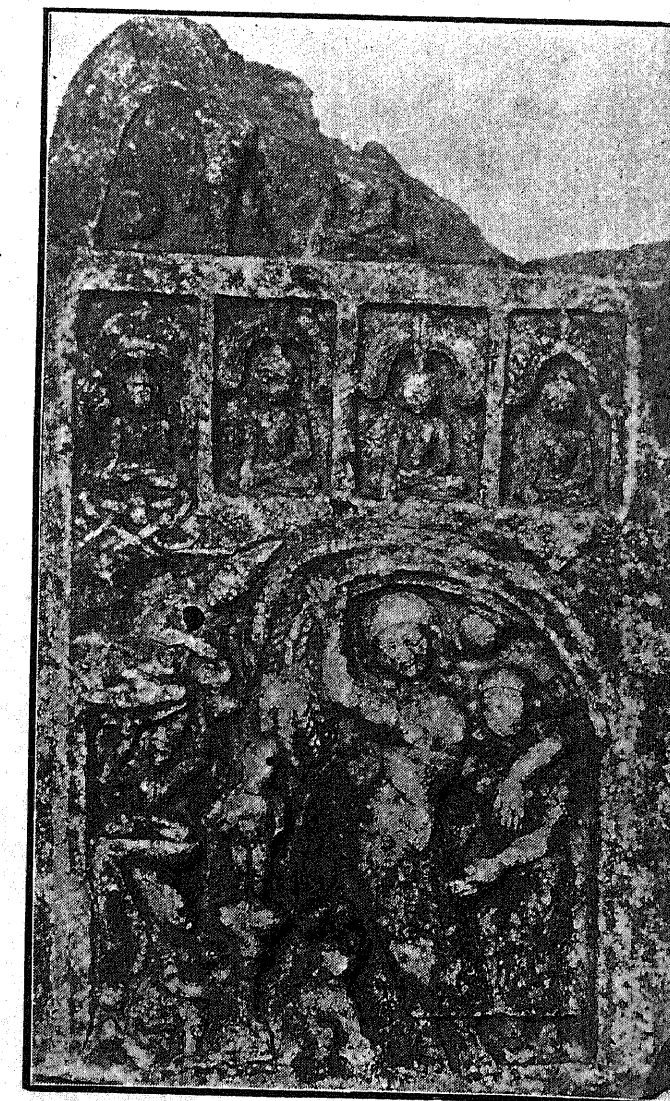
a.—Fragment of a terracotta plaque from Pegu.



b and c.—Bronze statuettes of a King and a minister from Pegu.



d.—Metallic coins each bearing the figure of a Brahmani duck from Pegu.



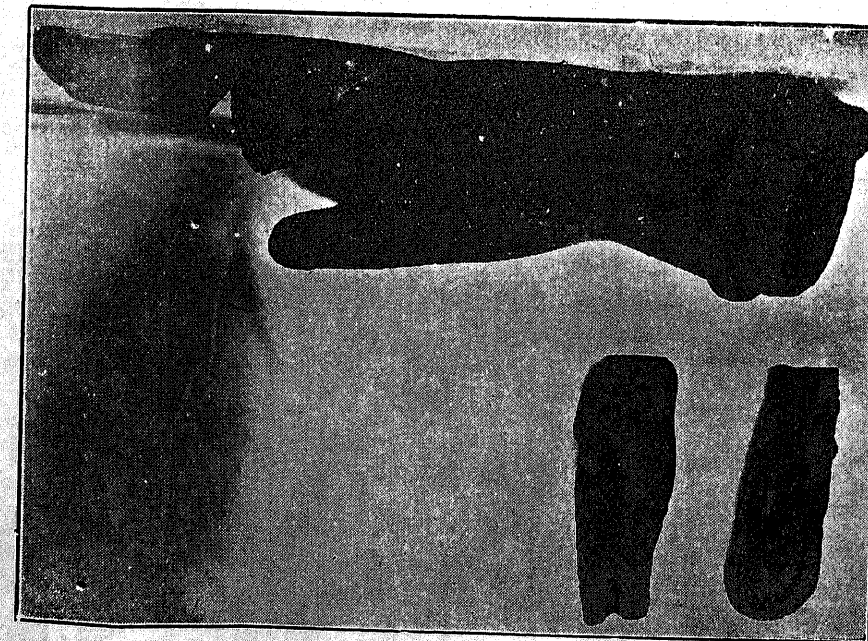
e.—Eleven scenes from the Buddha's life, beginning with His conception, depicted on one face of a stone slab from Pegu.



a.—A scene from the Buddha's life, the Taming of the Elephant, Nālagiri, depicted on the reverse of the stone slab from Pegu mentioned in Plate I, fig. *e*.



c.—A terracotta votive tablet from Hmawza.



b.—Two ears and a broken hand of a colossal image of Buddha in bronze from Hmawza.



d.—A stone relief with a scene from the Buddha's life—The First Sermon—found at Hmawza.



a.—A stone statue of standing Buddha, 8 feet in height, found at Payathonzu near Pegu.



b.—Stone objects including a relief with a scene from the Buddha's life found at Payathonzu near Pegu.

APPENDIX A.

**Cost of the Archaeological Survey, Burma, under the main heads of Budget for the year 1939-40.*

Main Heads of Budget. (1)	Original budget allotment. (2)	Total allotment as subsequently modified. (3)	Expenditure. (4)
29E.—ARCHAEOLOGICAL DEPARTMENT.			
	Rs.	Rs.	Rs.
(1a) Pay of Officers—Permanent	6,880	6,880	6,875
(2a) Pay of Establishment—Permanent	9,220	9,220	9,180
(2b) Pay of Establishment—Temporary (Non-Contract)	170	170	168
(3a) Allowances, Honoraria, etc.,—Fixed	1,080	780	805
(3b) Allowances, Honoraria, etc.,—Fluctuating	2,100	2,100	2,049
(4) Contingencies	3,990	4,290	4,330
(5) Losses	...	...	290
(9) Conservation of Ancient Monuments	42,700	42,700	41,721
(10) Archaeological Explorations	500	500	500
Total	66,640	66,640	65,918

APPENDIX B.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1939-40.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		I.—SPECIAL REPAIRS.	Rs.	Rs.	Rs.	Rs.	
Mandalay	Mandalay	Special repairs to the brick enclosure wall round the Palace buildings.	...	2,200	...	...	This item was postponed to 1940-41.
Do.	Do.	Special repairs to the Southern Queen's Apartments of the Palace.	...	1,600	...	...	These three items and the item for annual repairs to Palace buildings, Mandalay, were grouped into one estimate amounting to Rs. 10,757 and the work included under II—Annual Repairs.
Do.	Do.	Special repairs to the Mandalay Palace Model Shed.	...	840	...	...	
Do.	Do.	Special repairs to the Southern Wing of the Mandalay Palace Museum.	...	1,600	...	...	
Do.	Do.	Improvements to water supply of the Palace.	...	517	...	...	
Do.	Do.	Additional expenditure on account of packing and freight charges and lorry and coolie hire, etc., for two free-standing show-cases and two wall show-cases purchased from Messrs. U Haje Ahmed & Co., Rangoon, for the Archaeological Museum in the Palace.	100	...	100	* 100	This item was not carried out.
Myingyan	Myinpagan, Pagan.	Special repairs to the remains of a brick monastery south of the Somyingyi Pagoda.	230	230	230	230	
Hantha-waddy.	Syriam ...	Providing pucca fencing round the old Portuguese Church.	...	850	...	...	This item was not carried out.
Do.	Do. ...	Special repairs to the Old Portuguese Church.	870	800	337	325	
Do.	Do. ...	Providing a corrugated iron roofing over the inscribed tomb-stone in the Old Portuguese Church.	140	...	140	140	
Akyab ...	Myohaung	Special repairs to the Shitthaung Temple, Dukkanthein Temple, Andaw Temple and Ratanabon Pagoda.	2,533	2,000	2,533	2,508	
		Cost of Works ...	...	10,637	3,340	3,303	
		Add P.W.D. Agency Charges at 11½ per cent.	...	† 1,330	† 406	368	
		Total ...	...	11,967	3,746	3,671	
		II.—ANNUAL REPAIRS.					
Hantha-waddy.	Syriam ...	Old Portuguese Church ...	81	81	81	80	
Pegu ...	Pegu ...	Pāli stone shed and an old buoy	10	10	10	10	
Do. ...	Payathonzu	Shwegugyi inscription shed ...	10	10	10	10	
Prome ...	Hmawza	Bawbawgyi Pagoda ...	...	...	...	...	
Do. ...	Do.	Bèbè Pagoda ...	2,400	578	2,382	2,382	
Do. ...	Do.	Lemyethna Pagoda ...	...	...	...	...	
Do. ...	Do.	Wages of the durwan looking after ancient monuments and antiquities.	204	204	221	* 204	
		Carried over	...	883	2,704	2,686	

* Undertaken departmentally.

† P.W.D. Agency Charges at 12½ per cent.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1939-40—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—contd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	883	2,704	2,686	
Mandalay ...	Mandalay	Palace buildings ...	10,757	4,000	10,757	10,755	This item and the 2nd, 3rd and 4th items under I—Special Repairs were grouped into one estimate amounting to Rs. 10,757.
Do. ...	Do.	Pyathtats on the Fort Walls	4,000	4,000	4,000	3,997	
Do. ...	Do.	Maintenance of the gardens on the Palace platform.	3,825	3,825	3,825	3,824	
Do. ...	Do.	Royal Tombs ...	150	150	150	150	
Do. ...	Do.	Maintenance of the Palace including wages of the durwans and sweepers, Cantonment taxes, cost of supply of kerosene oil, etc.	3,460	3,375	3,460	* 3,464	
Do. ...	Do.	Charges for conservancy services rendered in respect of a two-seated latrine provided by the Mandalay Cantonment Authority for the use of the durwans, sweepers and malis on duty on the Palace platform.	120	120	120	* 120	
Do. ...	Do.	Provision for the post of custodian of the Archaeological Museum in the Palace.	600	600	465	* 463	
Do. ...	Amarapura	Royal Tombs ...	250	250	250	250	
Do. ...	Do.	Remains of Bodawpaya's Palace	120	120	120	120	
Do. ...	Do.	Wages of the caretaker to the Royal Tombs and remains of Bodawpaya's Palace.	180	180	180	180	
Do. ...	Do.	Taungthaman Kyauktawgyi Temple	450	450	450	447	
Do. ...	Do.	Wages of the caretaker to the Taungthaman Kyauktawgyi Temple and the inscription shed near the Patodawgyi Pagoda.	180	180	180	* 180	
Kyaukse ...	Kalagyaung, Ebya and Metkaya	Clearing jungles around Nandawye, Let-thè and Chanthaya Pagodas at Kalagyaung, Shwezigon Pagoda at Ebya and the Shweyaungdaw Pagoda at Metkaya.	180	180	180	180	
Sagaing ...	Sagaing ...	Tupayon Pagoda ...	117	100	117	117	
Do. ...	Do. ...	Inscription shed near the Tupayon Pagoda	23	50	18	18	
Do. ...	Do. ...	Wages of the caretaker to the Tupayon Pagoda and the inscription shed near it.	144	144	144	144	
Do. ...	Do. ...	Municipal area tax and lighting tax on the inscription shed near the Tupayon Pagoda.	4	4	4	* 3	
Do. ...	Mingun ...	Tazaung and Bell ...	272	260	272	272	
Do. ...	Do. ...	Pondawpaya ...	29	30	29	29	
Do. ...	Do. ...	Sinbyumè Pagoda ...	293	300	288	288	
Do. ...	Do. ...	Wages of the caretaker to the Tazaung and Bell, Pondawpaya and Sinbyumè Pagoda.	144	144	144	144	
Do. ...	Ava ...	Okkyauing and Watch Tower	369	260	344	344	
Do. ...	Do. ...	Wages of the caretaker to Okkyauing and Watch Tower.	144	144	144	144	
Do. ...	Do. ...	Dismantling leaning brick pillars at the Leaning Watch Tower.	35	...	35	...	This item was not carried out.
		Carried over ...	...	19,749	28,380	28,319	

* Undertaken departmentally.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1939-40—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—contd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	19,749	28,380	28,319	
Shwebo ...	Shwebo ...	Shed over the inscription stone in the Court-house compound.	5	5	5	5	
Myingyan	Pagan ...	Wages of durwans looking after Pagodas and the Museum.	2,016	2,028	2,016	2,013	
Do.	Do.	Maintenance of gang for repairing approach roads to pagodas and clearing jungles in pagoda compounds (Spent) ...	265 14 0	267			
Do.	Do.	Damayangyi Temple (Spent) ...	2,196 0 0	2,197			
Do.	Minnanthu, Pagan.	Sulamani Temple (Spent) ...	38 7 0				
Do.	Myinagan, Pagan.	Manuha Temple (Spent) ...	20 2 0				
Do.	Do.	Nagayon Temple (Spent) ...	29 0 0				
Do.	Do.	Seinnyet Ama Temple (Spent) ...	230 0 0				
Do.	Pagan ...	Gawdawpalin Temple (Spent) ...	33 8 0				
Do.	Do.	Shwegugyi Temple (Spent) ...	281 0 0	1,109 2 0	1,111		
Do.	Do.	Tilominlo Temple (Spent) ...	92 8 0				
Do.	Pwasaw, Pagan.	Damayazika Pagoda (Spent) ...	192 9 0				
Do.	Thiipyit-saya, Pagan.	East Petleik Pagoda (Spent) ...	96 0 0				
Do.	Do.	West Petleik Pagoda (Spent) ...	96 0 0				
Do.	Minnanthu, Pagan.	Nandamanya Temple (Spent) ...	1 4 9				
Do.	Do.	Payathonzu Temple (Spent) ...	1 4 9				
Do.	Do.	Sulamani Temple (Spent) ...	1 14 2				
Do.	Do.	Thanbula Temple (Spent) ...	1 12 9				
Do.	Myinagan, Pagan.	Abeyadana Temple (Spent) ...	0 12 7				
Do.	Do.	Kubyaukkyi Temple (Spent) ...	158 12 8				
Do.	Do.	Manuha Temple (Spent) ...	0 12 8				
Do.	Do.	Myinkaba Pagoda (Spent) ...	0 10 6				
Do.	Do.	Nagayon Temple (Spent) ...	2 0 7				
Do.	Do.	Nanpaya Temple (Spent) ...	1 2 6				
Do.	Do.	Pawdawmu Pagoda (Spent) ...	0 14 7				
Do.	Do.	Seinnyet Ama Temple (Spent) ...	276 12 6				
Do.	Do.	Seinnyet Nyima Pagoda (Spent) ...	0 12 6				
Do.	Nyaung-U, Pagan.	Hmyathat Onhmin (Spent) ...	1 2 5				
Do.	Do.	Kondawgyi Temple (Spent) ...	2 10 5				
Do.	Do.	Kyazittha's Onhmin (Spent) ...	0 15 11				
Do.	Do.	Kyauku Onhmin (Spent) ...	7 2 5				
		Carried over ...	...	21,782	30,401	30,337	

APPENDIX B—concl'd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1939-40—concl'd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—concl'd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	21,782	30,401	30,337	
Myingyan	Nyaung-U, Pagan.	Sapada Pagoda (Spent) ...	0 10 5				
Do.	Do.	Thamihwet Onhmin (Spent) ...	0 10 4				
Do.	Do.	Thetkyamuni Temple (Spent) ...	1 2 5				
Do.	Pagan ...	Bidagat Taik or Library (Spent) ...	2 2 6				
Do.	Do.	Bupaya Pagoda (Spent) ...	8 6 4				
Do.	Do.	Damayangyi Temple (Spent) ...	1 2 3				
Do.	Do.	Gawdawpalin Temple (Spent) ...	0 14 6				
Do.	Do.	Mahabodhi Temple (Spent) ...	10 5 6				
Do.	Do.	Mimalaung-gyaung Temple (Spent) ...	0 14 6				
Do.	Do.	Mingalazedi Pagoda (Spent) ...	0 12 6				
Do.	Do.	Museum (Spent) ...	6 10 0				
Do.	Do.	Nathlaung-gyaung Temple (Spent) ...	0 14 8				
Do.	Do.	Ngakywe-nadaung Temple (Spent) ...	0 12 6				
Do.	Do.	Patothamya Temple (Spent) ...	0 14 8	675 7 0	667	5,045	4,242
Do.	Do.	Pebingyaung Temple (Spent) ...	0 10 6				
Do.	Do.	Sarabha Gate (Spent) ...	0 12 6				
Do.	Do.	Shinbinthalyaung or Recumbent Image of Buddha (Spent) ...	0 10 6				
Do.	Do.	Shwegugyi Temple (Spent) ...	2 4 6				
Do.	Do.	Shwesandaw Pagoda (Spent) ...	0 12 8				
Do.	Do.	Thandawgya Image (Spent) ...	0 12 6				
Do.	Do.	Thatbyinnyu Temple (Spent) ...	105 12 6				
Do.	Do.	Tilominlo Temple (Spent) ...	1 3 9				
Do.	Do.	Upali Thein (Spent) ...	0 13 9				
Do.	Pwasaw, Pagan.	Damayazika Pagoda (Spent) ...	1 0 7				
Do.	Thiipyit-saya, Pagan.	East Petleik Pagoda (Spent) ...	8 12 6				
Do.	Do.	Lawkananda Pagoda (Spent) ...	1 12 6				
Do.	Do.	West Petleik Pagoda (Spent) ...	52 12 6				
		Cost of Works ...	...	26,827	34,643	34,583	
		Add P.W.D. Agency Charges at 11½ per cent.	...	* 2,793	* 3,776	3,467	
		Total ...	...	29,620	38,419	38,050	
		GRAND TOTAL ...	...	41,587 † 1,113	42,165 † 535	41,721	

* P.W.D. Agency Charges at 12½ per cent.

† Reserve in the hands of the Superintendent, Archaeological Survey.

APPENDIX C.

Statement showing the time spent on each tour and the places visited by the Superintendent Archaeological Survey, Burma, Mandalay, and the Honorary Archaeological Officer for Arakan, Akyab, during the year 1939-40.

Date.	Object of journey.	Number of days.
(1)	(2)	(3)
1939.	Superintendent, Archaeological Survey, Burma, Mandalay.	
27th-31st July and 1st-3rd August	To inspect the Old Portuguese Church at Syriam and to consult books at the Libraries in Rangoon as well as to see the Education Minister and the Education Secretary in Rangoon.	8
28th August	To see M. Duroiselle in Maymyo in connection with the purchase from him of rare books for the Archaeological Office Library.	1
7th-16th November	Exploration and Research for the discovery of Medieval Môn records at Moulmein, Kyauksemaraw and Martaban.	10
20th-22nd October	To inspect the Inscription Shed and stray inscriptions on the Sagaing Hills, Sagaing.	3
2nd-4th June	To give evidence before the Headquarters Magistrate, Mandalay, during the recess at Maymyo	3
3rd-19th December	To excavate at the Nandawgôn mound at Pegu	17
1940.		
13th-15th January	To examine antiquities in the Deputy Commissioner's Office, Pegu.	3
16th-23rd, 27th-28th January	To explore and conduct field operations at Hmawza	10
29th-31st January and 1st-9th February.	To explore and inspect inscribed stone-slabs at Payathonzu, Pegu.	12
10th-13th February	To examine the two bilingual inscriptions on the huge bell at Shwedagon Pagoda, Rangoon, and to see the Accountant-General in connection with the Audit Inspections of the Office of the Superintendent, Archaeological Survey, Burma, Mandalay.	4
14th and 15th February	To inspect the Nandaw-U Pagoda at Thatôn which U Po Ka, retired District Judge, and elders of Thatôn proposed to dismantle and rebuild on a new site.	2
16th and 17th February	To find out facilities for future exploration and research at Bilin and Zokthok.	2
18th-28th February and 2nd March.	To continue the work of exploration and to supervise the piecing of fragments of inscribed stones at Payathonzu, Pegu.	12
10th-17th March	To conduct excavations at Pagan in the Myingyan District	8
	Total	95
1939.	Honorary Archaeological Officer for Arakan.	
22nd-30th September	Inspection of monuments at Myohaung, and search for inscriptions and historical Mss. at Kalanmai, Nadaunggya and Letwaisadaing Villages.	9
24th-26th October	Search for Inscription near Raprugan Village	3
26th-31st December	Inspection of monuments at Myohaung and Mahamuni	6
1940.		
8th-17th February	Inspection of monuments and inscriptions at Rathedaung, Kadaung, Dipayon and Kyaukseik.	10
14th-23rd March	Inspection of monuments at Poonagyun; search for inscriptions and Mss. at Thépuychaung, Kanbyin and Sinaingri; and inspection of monuments at Myohaung.	10
	Total	38

APPENDIX D.

List of Publications issued by the Archaeological Survey Department, Burma, during the year 1939-40.

1. Report of the Superintendent, Archaeological Survey, Burma, for the year 1938-39.

APPENDIX E.

List of Drawings made by the Archaeological Survey, Burma, during the year 1939-40.

Annual No.	Serial No.	Description of Drawing.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	* 780	North elevation of the eastern portion of the north enclosure wall uncovered in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	4' - 1"	Pegu.	
2	781	Front elevation of the panels and pilasters in the north enclosure wall uncovered in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	1' - 1"	Do.	
3	782	Section of the north enclosure wall uncovered in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	1' - 1"	Do.	
4	783	Front elevation of the east enclosure wall uncovered in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	2' - 1"	Do.	
5	784	Section of the mound in the eastern part of Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter, after excavation.	4' - 1"	Do.	
6	785	Plan of a seated image of Buddha discovered in excavation in the central part of Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	4' - 1"	Do.	
7	786	Front elevation of the seated image of Buddha discovered in excavation in the central part of Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	4' - 1"	Do.	
8	787	Elevation and section of the bell dedicated by Paramādhira bearing an inscription in Pāli found in a Tasaung at the south-east corner of the platform of the Shwehmawdaw Pagoda.	1' - 1"	Do.	
9	788	A stone image of standing Buddha found in the West Shwe-nantha Pagoda at Masin Chaung in the west of Pegu Town.	1' - 1"	Do.	
10	789	Front elevation of a many-tiered structure in baked clay, 5' in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village, south of Pegu.	1' - 2"	Do.	
11	790	Section of a many-tiered structure in baked clay, 5' in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village, south of Pegu.	1' - 2"	Do.	
12	791	Plan of a many-tiered structure in baked clay, 5' in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village, south of Pegu.	1' - 2"	Do.	
13	792	A stone image of standing Buddha discovered in repairing a ruined pagoda called Animisa-ceti in the compound of the Shwegugyi Pagoda at Payathonzu Village.	1' - 1"	Do.	

* Numbering continued from previous Report.

APPENDIX E—concl'd.

List of Drawings made by the Archaeological Survey, Burma, during the year 1939-40—concl'd.

Annual No. (1)	Serial No. (2)	Description of Drawing. (3)	Scale. (4)	Locality. (5)	Remarks. (6)
14	793	A stone image of standing Buddha found in Nagavan Thein south of the Shwegugyi Pagoda at Payathonzu Village.	1' = 1"	Pegu	
15	794	A terracotta plaque depicting the Buddha being tempted by Mara's daughters said to have been found among debris while repairs were undertaken to the Phaungdaw-u Pagoda at Zainganaing.	Original size.	Do.	
16	795	Bronze figures of a king and a minister in the act of offering cooked rice said to have been found while the debris were being cleared at a ruined pagoda on the west old city wall near the National High School.	Do.	Do.	
17	796	Plan of a brick mound at the north end of Shwe Nyaungbinyo, south of Taunglonnyo Village, after excavation.	2' = 1"	Hmawza.	
18	797	West elevation of a brick relic chamber discovered in a brick mound at the north end of Shwe Nyaungbinyo, south of Taunglonnyo Village.	2' = 1"	Do.	
19	798	Section of a brick mound at the north end of Shwe Nyaungbinyo, south of Taunglonnyo Village, after excavation.	2' = 1"	Do.	
20	799	Plan of a brick mound at the south end of Shwe Nyaungbinyo, south of Taunglonnyo Village, after excavation.	2' = 1"	Do.	
21	800	Elevation of the bell dedicated by Hanthawaddy Sinbyushin to the Shwezigon Pagoda at Nyaung-u and found near the east entrance to the pagoda.	1' = 1"	Nyaung-u	
22	801	Section of the bell dedicated by Hanthawaddy Sinbyushin to the Shwezigon Pagoda at Nyaung-u and found near the east entrance to the pagoda.	1' = 1"	Do.	
23	802	Elevation of a bell with an inscription in Môn found at the north-east corner of the platform of the Kyaik-than-lan Pagoda.	1' = 1"	Moulmein	
24	803	Section of a bell with an inscription in Môn found at the north-east corner of the platform of the Kyaik-than-lan Pagoda.	1' = 1"	Do.	
25	804	Elevation of a bell with an inscription in Môn found on the platform to the north of the Myatheindan Pagoda.	1' = 1"	Martaban	
26	805	Section of a bell with an inscription in Môn found on the platform to the north of the Myatheindan Pagoda.	1' = 1"	Do.	

APPENDIX F.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1939-40.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
1	* 4145	Images of Buddha in the Kawkhame Tasaung on the platform to the east of the Kyaikthan-lan Pagoda.	Full ...	Moulmein.	
2	4146	West view of a bronze bell with an inscription in Môn and Pāli, dated 889 B.E. (A.D. 1527) found at the north-east corner of the platform of the Kyaikthanlan Pagoda.	Half ...	Do.	
3	4147	West view of the figure of an elephant-headed man surmounting a bronze bell found near the north side of the western Zaungdan (covered way) of the Kyaikthanlan Pagoda.	Do. ...	Do.	
4	4148	West view of a masonry inscription shed near the north side of the eastern Zaungdan (covered way) of the Kyaikthanlan Pagoda.	Do. ...	Do.	
5	4149	East view of an image-house ...	Full ...	Kyaikmaraw, Amherst District.	
6	4150	Front view of an image of Buddha in brick and plaster found in the image-house mentioned in No. 5/4149 above.	Do. ...	Do.	
7	4151	A stone inscription in Môn, dated 817 B.E. (A.D. 1455) found in the image-house mentioned in No. 5/4149 above.	Do. ...	Do.	
8	4152	A terracotta votive tablet bearing a seated image of Buddha found amidst a number of Buddha images in the round in the image-house mentioned in No. 5/4149 above.	Half ...	Do.	
9	4153	South-west view of the Myatheindan Pagoda	Full ...	Martaban.	
10	4154	South view of a bronze bell with an inscription of 11 lines in Môn found on the platform to the north of the Myatheindan Pagoda.	Half ...	Do.	
11	4155	A terracotta votive tablet bearing a seated image of Buddha found at the Myatheindan Pagoda.	Quarter ...	Do.	
12	4156	A terracotta votive tablet bearing a seated image of Buddha in regal dress found at a pagoda to the west of the Myatheindan Pagoda.	Do. ...	Do.	
13	4157	A stone inscription in Burmese, dated 1186 B.E. (A.D. 1824) found at the Aungzigon Pagoda in the compound of a monastery in Sinbyuyat.	Half ...	Do.	
14	4158	A many-tiered structure in baked clay, 5' in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village.	Full ...	Kyauktainggan Village near Pegu.	
15	4159	A many-tiered structure in baked clay, 5' in height and containing an earthenware funeral urn, unearthed by a Buddhist monk at Kyauktainggan Village, showing its four parts separated and the urn it contained.	Do. ...	Do.	
16	4160	The earthenware funeral urn complete with cover found in the many-tiered structure in baked clay mentioned in No. 14/4158 above.	Half ...	Do.	
17	4161	The earthenware funeral urn mentioned in No. 16/4160 above with its cover separated.	Do. ...	Do.	
18	4162	North-east view of the site where the many-tiered structure in baked clay mentioned in No. 14/4158 above was unearthed.	Full ...	Do.	

* Numbering continued from previous Report.

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1939-40—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
19	4163	West view of a pagoda under construction at Kyauktainggan Monastery.	Full ...	Kyauktainggan Village near Pegu.	
20	4164	View of a mound in Abdul Gafoor's garden with an inscribed stone in the foreground.	Half ...	Do.	
21	4165	A piece of stone shaped like a long drum found near the mound in Abdul Gafoor's garden mentioned in No. 20/4164 above.	Do. ...	Do.	
22	4166	South view of the brick mound of a pagoda at the south-west corner of the old city walls north of the Circuit House.	Full ...	Pegu	
✓ 23	4167	South view of the site of the Main Gate of the old Palace Walls of Pegu.	Do. ...	Do.	
✓ 24	4168	South-east view of the site of the Main Gate of the old Palace Walls of Pegu and Kyidawgon.	Do. ...	Do.	
25	4169	A bronze head of Buddha and rusty iron nails found in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Half ...	Do.	
26	4170	Two stone images of Buddha (headless), a terracotta votive tablet, an earthen pot and a brick found in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Do. ...	Do.	
27	4171	An earthen bowl found in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Do. ...	Do.	
28	4172	A piece of stone with a circular top and four faces below, each face bearing a seated image of Buddha in alto-relievo, found near the tomb of a Buddhist monk in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Do. ...	Do.	
29	4173	Stone images of Buddha found while jungle-clearing was done at a mound in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Full ...	Do.	
30	4174	Three metallic coins each bearing the figure of a Brahmani duck obtained from Ko Ye Kwan of Ohnbindan Street through Saya U Thet Tin of National High School.	Half ...	Do.	
31	4175	One metallic coin bearing the figure of a Brahmani duck and a bunch of three silver leaves found in excavation in Maung Ko Ko's garden, Sandawdwin-yat, Myodwin Quarter.	Quarter ...	Do.	
✓ 32	4176	Bronze figures of a king and a minister in the act of offering food, found in the possession of U Thet Tin, Teacher, National High School.	Do. ...	Do.	
33	4177	A terracotta votive tablet bearing a seated Buddha in an arched niche, found in a relic chamber of the Ingön Pagoda west of the Shweaungyo Pagoda.	Do. ...	Do.	
34	4178	A terracotta votive tablet bearing a seated Buddha in an arched niche, found in a stupa (Thein) of the Shweaungyo Pagoda.	Do. ...	Do.	
35	4179	A fragment of a terracotta plaque depicting the temptation of the Buddha by Mara's daughters, recovered from a heap of debris while repairs were undertaken in 1925 to the Phaungdaw-U Pagoda.	Half ...	Do.	The original was in the possession of U Maung Gyi and Daw Khin Pu, Saw Millers, Zaing-ganang Quarter, Pegu.

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1939-40—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
✓ 36	4180	Gaungzegyun Pagoda	Half ...	Pegu.	
37	4181	Fragments of inscribed stones at the Gaungzegyun Pagoda.	Do. ...	Do.	
38	4182	Inscription shed at the Gaungzegyun Pagoda.	Do. ...	Do.	
39	4183	View of the findspot of an inscribed stone in fragments at Yathemyo.	Do. ...	Do.	
40	4184	Fragments of an inscribed stone at Yathemyo pieced together.	Do. ...	Do.	
✓ 41	4185	Kyaukpun Pagoda—East view	Do. ...	Do.	
✓ 42	4186	Kyaukpun Pagoda—North-east view	Do. ...	Do.	
43	4187	Fragments of an inscribed stone near the Kyaukpun Pagoda.	Do. ...	Do.	
44	4188	Fragments of an inscribed stone near the Kyaukpun Pagoda pieced together.	12" x 10"	Do.	
✓ 45	4189	Shwegwet-hmyaw Pagoda and an inscribed stone.	Half ...	Payathonzu near Pegu.	
46	4190	Fragments of inscribed stones at the Shwegwet-hmyaw Pagoda.	Do. ...	Do.	
47	4191	Fragments of an inscribed stone at the Shwegwet-hmyaw Pagoda pieced together—Obverse.	12" x 10"	Do.	
48	4192	Fragments of an inscribed stone at the Shwegwet-hmyaw Pagoda pieced together—Reverse.	Do. ...	Do.	
49	4193	An inscribed stone at the Ajapala Pagoda	Half ...	Do.	
50	4194	An inscription shed near the Kyauk-hpyaung (Monastery).	Do. ...	Do.	
✓ 51	4195	Two images of Buddha, one in green stone and the other in silver, and a silver stupa found in clearing the rubbish at the Animisa Pagoda.	Do. ...	Do.	
✓ 52	4196	A silver stupa found in clearing the rubbish at the Animisa Pagoda.	Quarter ...	Do.	
53	4197	A silver image of Buddha found in clearing the rubbish at the Animisa Pagoda.	Do. ...	Do.	
54	4198	An image of Buddha in green stone found in clearing the rubbish at the Animisa Pagoda.	Do. ...	Do.	
✓ 55	4199	Stone images of Buddha found in the Animisa Pagoda.	Do. ...	Do.	
56	4200	A fragment of a stone sculpture showing a seated image of Buddha with the head and upper right arm missing, found in the Animisa Pagoda.	Do. ...	Do.	
✓ 57	4201	A seated image of crowned Buddha in stone found in the Animisa Pagoda.	Do. ...	Do.	
58	4202	Fragments of a stone sculpture, pieced together and showing a seated Buddha flanked by two devotees, found in the Animisa Pagoda.	Do. ...	Do.	
✓ 59	4203	Animisa Image with a mask on found inside the Shwegugyi Pagoda's premises.	Full ...	Do.	
✓ 60	4204	Animisa Image found inside the Shwegugyi Pagoda's premises (No. 59/4203 above) with its mask removed.	Do. ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1939-40—contd.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
61	4205	Nāgavan Thein or Nāgavana sima ...	Half ...	Payathonzu near Pegu.	
62	4206	A stone sculpture depicting a scene from the Buddha's life found in the Nāgavan Thein.	Do. ...	Do.	
63	4207	Stone objects including a relief with a scene from the Buddha's life found near the Nāgavan Thein.	Do. ...	Do.	
64	4208	A seated image of Buddha in alabaster found at the Nāgavan Thein.	Do. ...	Do.	
65	4209	A fragment of stone showing the head, neck and a part of the right shoulder probably of a Buddha image which had lost its ushnisha found at the Nāgavan Thein.	Do. ...	Do.	
66	4210	A stone head probably of Buddhist nun found at the Bikkhunima Taik.	Do. ...	Do.	
67	4211	Inscribed stones near the Shwegugyi Pagoda.	Do. ...	Do.	
68	4212	A stone sculpture found in the possession of the abbot of the Thawkgandama Kyaung (Monastery)—the obverse showing eleven episodes of the Buddha's life beginning with His Conception and ending with the Ratanāghara Episode.	Full ...	Pegu.	
69	4213	A stone sculpture found in the possession of the abbot of the Thawkgandama Kyaung (Monastery)—the reverse showing what looks like the Nālagiri Episode of the Buddha's life.	Do. ...	Do.	
70	4214	Two pieces of brick with tiny gold leaves stuck to them found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Hmawza.	
71	4215	Four gold leaves found between bricks in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Quarter ...	Do.	
72	4216	A bronze image of Buddha seated on a lotus throne found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Half ...	Do.	
73	4217	A stone sculpture depicting the scene of the Buddha's First Sermon in the deer-park at Benares, found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
74	4218	A stone relief showing the Buddha seated on a lotus cushion placed on a high throne, found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
75	4219	A stone relief showing the Buddha seated on a lotus placed on a high throne found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
76	4220	A stone image of Buddha seated on a lotus throne found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
77	4221	Two ears and a broken hand of a colossal image of Buddha in bronze found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	

APPENDIX F—concl.

List of Photographs taken by the Archaeological Survey, Burma, Mandalay, during the year 1939-40—concl.

Annual No.	Serial No.	Description of Photograph.	Size of Photograph.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
78	4222	A fragment of stone showing the lower part below the waist of an image of Buddha seated on a lotus throne, found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Quarter ...	Hmawza.	
79	4223	A small bell in bronze found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
80	4224	A green stone found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
81	4225	A small green stone <i>stūpa</i> and a green stone found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
82	4226	A terracotta votive tablet bearing a seated image of Buddha and many other figures of devotees, lions, devas, etc., found in excavation in a mound on an old embankment known as Shwenyaungbinyo, south of Taunglonnyo Village.	Do. ...	Do.	
83	4227	A small statuette of Buddha in the <i>bhūmisparca mudra</i> made probably of an alloy of copper, zinc and lead and found in digging a pit in the compound of the Combined Borstal and Senior Training School.	Do. ...	Thayetmyo.	
84	4228	A small statuette of Buddha in the <i>bhūmisparca mudra</i> made probably of an alloy of copper, zinc and lead and found in digging a pit in the compound of the Combined Borstal and Senior Training School.	Do. ...	Do.	
85	4229	A small <i>stūpa</i> -shaped broken casket made probably of an alloy of copper, zinc and lead and found in digging a pit in the compound of the Combined Borstal and Senior Training School.	Do. ...	Do.	
86	4230	A lump of an alloy of copper, zinc and lead found in digging a pit in the compound of the Combined Borstal and Senior Training School.	Do. ...	Do.	
87 & 88	4231 & 4232	Fragments of bones found in digging a pit in the compound of the Combined Borstal and Senior Training School.	Do. ...	Do.	
89	4233	Two brass bowls found by Maung Hla, Forest Ranger, at Katinmyint Myaung in Satsuwa Forest in the Allammyo Forest Division.	12" x 10"	Allammyo.	
90	4234	Silver statuettes of Buddha found in the relic chamber of a ruined pagoda at a place called Pyindaungkyau (a group photo).	Quarter ...	Twante.	
91	4235	Two silver statuettes of Buddha, each bearing two lines of inscription in modern Môn on its pedestal, found in the relic chamber of a ruined pagoda at a place called Pyindaungkyau.	Do. ...	Do.	

APPENDIX G.

Additions to the Library of the Office of the Superintendent, Archaeological Survey, Burma, during the year 1939-40.

Number of books purchased.	Number of books received in exchange or as presentation.	Total.	Remarks.
(1)	(2)	(3)	(4)
21	124	145	

APPENDIX H.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	North-east corner of the platform of the Kyaikthanlan Pagoda, Moulmein, Amherst District.	Bronze bell.	Four lines	Môn ...	889 B.E.	Records the casting of the bronze bell and the offering of it by Theingathura (ဝိဇယ), Governor of Moulmein, to the Kyaikthanlan Pagoda in the year 889 B.E. (1527 A.D.)
2	South-east corner of the platform of the Kyaikthanlan Pagoda, Moulmein, Amherst District.	Stone slab.	Obverse : twenty-two lines. Reverse : thirty lines.	Burmese	1186 B.E. 1187 B.E. 1191 B.E. 1192 B.E. 1214 B.E.	Records an account of the First Anglo-Burmese war and the Treaty of Yandabo and the repairs undertaken to the Kyaikthanlan Pagoda by Tsitke Maung Taw Lay in the years 1191-1192 B.E. (1829-30 A.D.)
3	Platform on the west of the Myatheindan Pagoda, Martaban, Thaton District.	Bronze bell.	Eleven lines.	Môn ...	855 B.E.	Records the casting of the bronze bell and the offering of it by Lagan Bruim (ဝိဇယ), Governor of Martaban, to the Kyaikphyinku Pagoda in the year 855 B.E. (1493 A.D.)
4	Monastic compound to the east of the Aungzigon Pagoda, Martaban, Thaton District.	Stone slab.	Two lines.	Burmese	1106 or 1186 B.E.	Almost entirely illegible.
5	East of the Shwegugyi Pagoda's east enclosure wall at a distance of 312 feet from it at Payathonzu Village near Pegu, Pegu District.	Do.	Seventy-eight lines.	Do.	...	The inscription is mostly illegible and refers probably to the edifices erected by King Dhammaceti of Hamsavati (Pegu) in the 15th century A.D. to commemorate the important events of the life of the Buddha particularly those just after his attainment of Supreme enlightenment and Buddhahood.
6	Do.	Do.	Thirty lines.	Do.	...	Do.
7	Do.	Do.	Obverse : forty-nine lines. Reverse : thirty-three lines.	Do.	...	Do.
8	Do.	Do.	Forty-nine lines.	Môn ...	841 B.E.	Do.
9	Do.	Do.	Twenty-three lines.	Burmese	...	Do.
10	Do.	Do.	Sixteen lines.	Do.	...	Do.
11	Do.	Do.	Thirty-three lines.	Do.	...	Do.
12	Do.	Do.	Twenty-eight lines.	Môn ...	841 B.E.	Do.
13	About 25 feet to the west of a ruined pagoda known as the Shwekhwet-mhyaw Pagoda about two furlongs to the east of the Shwegugyi Pagoda, Payathonzu Village, near Pegu, Pegu District.	Do.	Obverse : forty-nine lines. Reverse : twenty-one lines.	Do.	...	Records the conversion of the ascetics headed by the three Kassapa brothers, namely : Uruvela Kassapa, Nadi Kassapa and Gayā Kassapa. The upper portion of the stone broken into thirty-four fragments was removed to the inscription shed near the Shwegugyi Pagoda and the fragments have been pieced together with cement. The lower portion of the stone being too heavy to be removed has been left <i>in situ</i> .
14	Near the west of the Animisa Pagoda within the enclosure walls of the Shwegugyi Pagoda at Payathonzu Village near Pegu, Pegu District.	Do.	Ten lines	Do.	...	Records the building of the Animisa Pagoda by order of King Dhammaceti.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I.—INSCRIPTIONS—contd.				
15	Over 100 feet to the west-north-west of the central shrine within the enclosure walls of the Shwegugyi Pagoda at Payathonzu Village near Pegu, Pegu District.	Stone slab	Nine lines	Môn ...	...	Records the building of the Ratanāghara stūpa by order of King Dhammaceti.
16	Near the south-west corner of the central shrine within the enclosure walls of the Shwegugyi Pagoda at Payathonzu Village near Pegu, Pegu District.	Do.	Nineteen lines.	Do. ...	...	The inscription has weathered very badly. It probably refers to the building of the Mahabodhi Shrine which has popularly been known as the Shwegugyi Pagoda.
17	Near the ruins of the Upakasamāgama Ceti situated to the south-west of the Bhikkhūma Taik and west of the Thabawsan Village, a few furlongs to the north-east of the Shwegugyi Pagoda, Payathonzu Village near Pegu, Pegu District.	Do.	Seventeen lines.	Do. ...	...	The inscription is mostly illegible and refers probably to the building of the Upakasamāgama Caitya.
18	In the garden of Abdul Gafoor now owned by Mr. E. C. Tresham at Kyauktainggan Village near Pegu, Pegu District.	Do.	Thirty-two lines.	Do. ...	...	Records the restoration by King Rāmadhipati and his queen mother of the seven pagodas which were originally built by King Tissa and his queen Subhaddā of Hamsavati (Pegu) and which had fallen into ruin.
19	Near the Rājāyatana Pagoda in ruin a little over two furlongs to the south of the Shwegugyi Pagoda at Payathonzu Village near Pegu, Pegu District.	Do.	Seventeen lines.	Do. ...	...	Unintelligible.
20	On the west of the Karenya in Payathonzu Village near Pegu, Pegu District.	Do.	Twenty-nine lines.	Do. ...	...	Do.
21	Nāgavan Thein at Payathonzu Village near Pegu, Pegu District.	Standing statue of Buddha in stone.	...	...	...	Illegible. The inscription is on the back of the Buddha.
22	At the north-east corner of the platform of the Shwemokhtaw Pagoda, Htandawgyi Village, near Pegu, Pegu District.	Stone slab	Obverse : twenty-nine lines. Reverse : twenty-two lines.	Môn ...	...	The inscription is very much defaced and refers probably to the repair works done by King Dhammaceti to the old pagoda built by a king of Thatōn to enshrine the corporeal relics of the Buddha brought by the Thera Gavampati from India soon after the Buddha's death.
23	Near the north enclosure wall of Koyinbyokon to the north of the European Burial Ground near Obo at Sagaing, Sagaing District.	Do.	Seventeen lines.	Burmese	764 B.E. 770 B.E.	Records the building of a monastery and the dedication of land, slavey and palm trees to Buddhist monks. Found by Maung Sein of the University College, Rangoon, who supplied the Archaeological Department with an estampage.
24	At the north-east corner of the Pyatthahla Pagoda in Pyidawtha Quarter, Ywathitgyi Village, Sagaing Township, Sagaing District.	Do.	Twenty-five lines.	Do.	- 8 (5) B.E.	Records the dedication of land and slaves to the "Three Gems." Found by Maung Sein of the University College, Rangoon, who supplied the Archaeological Department with an estampage.
25	At the entrance of the house of the headman in Mataungda Quarter, Ywathitgyi Village, Sagaing Township, Sagaing District.	Do.	Sixteen lines.	Do.	...	Unintelligible. Has weathered very badly. Found by Maung Sein of the University College, Rangoon, who supplied the Archaeological Department with an estampage.
26	Near the south-east corner of the Bungalow in Pandaw Quarter, Pegu, Pegu District.	Do.	Seventeen lines.	Do.	703 B.E.	Records the dedication of land and slaves to the "Three Gems."

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I.—INSCRIPTIONS—concl.				
27	On the north-east of the Shwebontha Pagoda at the Thitsazedi Hill, south of Klawé Taung, Sagaing, Sagaing District.	Stone slab	Obverse : twenty-four lines. Reverse : twenty-one lines.	Burmese	981 B.E.	The inscription is very much defaced. What is legible indicates that land was purchased for twenty viss (of silver).
28	At the north fencing of the Thōkda-watha Gyaung south-west of the Pōnnayashin Pagoda on the west of Thawtaban Village, Sagaing, Sagaing District.	Do.	Obverse : sixteen lines. Reverse : twenty-two lines.	Do.	644 B.E.	Records the building of a monastery and the dedication thereto of land and the offering of cows, cloth, money and liquor. Contains also the usual benedictions and imprecations.
29	Near the brick pavement on the east of the Thōkda-watha Gyaung, south-west of the Pōnnayashin Pagoda on the west of the Thawtaban Village, Sagaing, Sagaing District	Do.	Obverse : twenty-three lines. Reverse : twenty-two lines	Do.	4 B.E. (Short)	Records that in the fourth year of the short Burmese Era King Kyawswa on behalf of his son built a big monastery at a place north of Sagaing proper and dedicated to it the four Buddhist requisites. The short Burmese Era was introduced in the year 1438 A.D. by Monhyin Mindaya also known as Monhyin-thado (1427-40), and his son, Minkyikawswa or Minrēkyawswa (1440-43) was the founder of the inscription.
30	Htundawkōn in Maung Mya Gale's field, one furlong east of the Thabyegōn Village and one mile east of the Tawdwin Village, Kyaukse Township, Kyaukse District.	Do.	Twenty-six lines.	Do.	670 B.E.	Records the building of a pagoda and a monastery and the dedication thereto of paddy-lands. Contains also the usual benedictions and imprecations.
31	Pagoda numbered 158 and known as Monhyin-shwe-kyauk-paya on the west of the Nattaung Monastery, Nyaung-u, Pagan Township, Myingyan District.	Stone slab in four fragments.	1st fragment : twelve lines 2nd fragment : eight lines. 3rd fragment : four lines ; and 4th fragment three lines.	Do.	768 B.E.	Records the settlement of a dispute which arose amongst members of the Sangha (Buddhist Priesthood) in connection with religious land in the year 768 B.E. (A.D. 1406).
32	The relic chamber of a ruined pagoda at a place called Pyindaung Kyaung near Twante, Hanthawaddy District.	Silver statuette of Buddha.	Two lines	Môn ...	1181 B.E.	The inscription is incised on the pedestal of the silver statuette of Buddha and records that Ma Gaing, the donor of the statuette, gives her share of merit to her mother, father, grand-father and grand-mother (etc.), the seven generations of her family. The statuette was in the possession of the people of Pyindaung Kyaung to be re-enshrined in the pagoda which they proposed to repair.
33	Do.	Do.	Do.	Do.	...	The inscription is incised on the pedestal of the silver statuette of Buddha and records that Payataga Akyāñhakkaññu is the donor of the Buddha image. The statuette was in the possession of the people of Pyindaung Kyaung to be re-enshrined in the pagoda which they proposed to repair.

APPENDIX H—concl'd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
					II—COINS.*		
					Coins of the Mughal Emperors of India.		
1	Silver ...	Aurangzeb	Itawa ...	36 r.y. 11xx H.	Persian character.	Persian character	Found at Kurukvade of Sindkheda Taluka, west Khandesh District, and presented by the Bombay Branch Royal Asiatic Society.
2	Do. ...	Do.	Bareilly ...	41 r.y. 1138 H.	Do.	Do.	Do.
3	Do. ...	Do.	Surat ...	42 r.y. 1110 H.	Do.	Do.	Do.
4	Do. ...	Farrukhsiyar.	...	2 r.y.	Do.	Do.	Half rupee. Found at Kurukvade of Sindkheda Taluka, West Khandesh District, and presented by the Bombay Branch, Royal Asiatic Society.
5	Do. ...	Muhammad Shah.	...	6 r.y.	Do.	Do.	Found at Kurukvade of Sindkheda Taluka, West Khandesh District, and presented by the Bombay Branch, Royal Asiatic Society.
6	Do. ...	Do.	Shahjahanabad.	8 r.y. 1138 H.	Do.	Do.	Do.
7	Do. ...	Do.	Do.	15 r.y. 1145 H.	Do.	Do.	Do.
8	Do. ...	Do.	Akbarabad	24 r.y. 115x H.	Do.	Do.	Do.
9	Do. ...	Do.	...	30 r.y. ...	Do.	Do.	Do.
10	Do. ...	Ahmad Shah.	...	5 r.y. ...	Do.	Do.	Do.
11	Do. ...	Do.	Aurangabad (?)	7 r.y. ...	Do.	Do.	Do.
12	Do. ...	Alamgir II	...	4 r.y. ...	Do.	Do.	Do.
13	Do. ...	Shah Alam II.	Bharuch	...	Do.	Do.	Do.
14	Do. ...	Do.	Shahjahanabad.	13 r.y. (1) 186 H.	Do.	Do.	Do.
15	Do. ...	...	...	...	Do.	Do.	Maratha rupee of the Panhala type from Bijapur. Ref. I.M.C., Vol. IV, Plate X-9. Presented by the Bombay Branch, Royal Asiatic Society.
16	Do. ...	Shah Alam II (in the name of).	Chandwad (?)	...	Do.	Do.	Found at Kurukvade of Sindkheda Taluka, West Khandesh District, and presented by the Bombay Branch, Royal Asiatic Society.
17	Do. ...	Do.	Chandwad	...	Do.	Do.	Do.
18	Do. ...	Do.	Chandwad type No. 2.	...	Do.	Do.	Do.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.